The see is his/for he hath made it / and his handes hath facyoned the earth also / come therfore and let vs Worshyp/and fal downe before the Lorde/Whiche hath made vs/for he is our lorde god/and we are his people / & the shepe of his pasture. Come vnto me. &c.

Howe if ye here his voyce se that you harden not your hertes / as they dyd in the tyme of temptacyon in wyldernes/bytterly murmuryng agaynst god/where your fathers tempted me/& prouoked me to āger/yet sawe they my Workes Come vnto me all ye. &c.

Fourty yeres was I a neyghbour vnto this generacyon/Wherfore I sayd euer / they hertes are gone from me/ they know not my wayes to whom I swore in my great anger/ that they shulde not entre in to my rest.

Come vnto me all ye. &c.

Glory be to the father. &c.

mittat ſi
ſma ſan-
ctus. Amé
salmus. v.
Verba mea
auriḃ p-
ſtende, intelli-
gé mozé meū.
ede voci oza
s mee, rex me
ꝯ deꝰ nieꝰ, qm̄
te ozabo dñe.
ane exaudies
cé meā, mane
abo tibi ꝯ vi-
bo, qm̄ nō deꝰ
volens iniquita-
tem es.
Non habitabit
te malignꝰ
manebūt i
ante oculos
os.
odisti oēs q̄ ope
rant iniquitatē, p
s oēs q̄ loquū-
ur mendacium.
virū sāguinū ꝯ
dolosū abhomi-
abitur dñs.
Ego aūt in mul
titudine ḃie tue

prayse.
Of whole graces as ye hath don
Jesus Chryst maye sende vs a
Wayes. ¶ Psalmus. v.
HEre my wordes (O lorde
consyder my callyng.
O marke the voyce of my petycy
on my kyng and my god/ for vnt
the wyll I make my prayer.
Here my voyce betymes (o lord
for early in the morwynge wyll I
gette me vnto the/ yea ⁊ that wit
dylygence.
For thou arte not the God th
hath pleasure in the wyckednesse
there may no vngodly pson dwe
with the.
Suche as be cruel may not stand
in thy syght/ thou arte an enemy
vnto all wycked doers.
Thou destroyest the lyers/ th
lorde abhorreth the blode thurst
and deceytfull.
But as for me I wyll come in t
thy house/ euen vpon the multitu

of thy mercye / and in thy feare
will I worshyp towarde thy ho-
y temple.

Lede me (o lorde) in thy ryghte-
ousnesse / because of myne enemyes
nd make the waye playne before
e.

For there is no faythfulnesse in
heyr mouthes / they dyssemble in
heir hartes / their throte is an opē
pulcre / with theyr tonges they
eceyue.

Punysshe them (o god) that they
ay perysshe in theyr awne ymag-
naeyons cast them out / because
the multitude of their vngodly-
esse / for they rebell agaynst the.

Agayne / let all them that put
heyr truste in the / reioyce / yea let
em euer be gyuyng thankes / be-
use thou defendest the / that they
that loue thy name may be ioy-
full in the.

For thou Lorde geuest thy bles-
ynge vnto the ryghteous / and

introibo i domū
tuā adorabo ad
templū sanctū tuū
in timore tuo.

Dūe deduc me i
iustitia tua pp-
ter inimicos meos
dirige i cōspectu
tuo viā meam.

Quia nō est in ore
eor veritas cor
eorū vanū est, se-
pulchrū patens
est guttur eor linguis suis dolose
agebāt iudica illos deus.

Decidāt a cogi-
tationib⁹ suis, se
cundū multitudi
dē impietatū eor
expelle eos quia
exacerbauerūt te dne.

Et letent oēs q
sperāt in te, in eter
nū exultabunt &
habitabis i eis. &
gloriabuntur in te
te omnes qui dili-
gunt nomen tuū.

Quoniam tu be-
nedices iusto, dne,

domine vt scuto bone voluntatis tue coronasti nos.

Gloria patri. &c.

Sicut erat in. &c.

Psalmus. xxiiij.

Ad te dñe leuaui aiam meā, deus me⁹ in te cōfido non erubescam.

Neq; irrideant me inimici mei, etenim vniuersi qui sustinēt te nō confundentur.

Cōfundant oēs iniqui agentes supervacue.

Vias tuas dñe demōstra mihi & semitas tuas edoce me.

Dirige me in veritate tua & doce me, q; tu es deus salvator me⁹ & te sustinui tota die

Reminiscere miserationū tuarū dñe & miserationū tuarū q; a seculo sūt.

with the fauourable kyndenesse thou defendest hym / as with a shelde.

Glory be to the father. &c.

As it was in the begynnyng. &c.

Psalmus. xxiiij.

Unto the (o lorde) I lyfte vp my soule / my god I trust in the (oh) let me not be confounded. Nether let myne enemyes tryumphe ouer me / for all they that hope in the shall not be ashamed.

But suche as be scornefull despysers without a cause they shall be put to confusyon.

Shewe me thy wayes (O lorde) and teche me thy pathes.

Lede me in thy trueth and lerne me / for thou arte the god of my saluacyon / and in the is all my hope all day long.

Call to remembraunce (o lorde) thy tender mercyes / & thy louynge kyndnesse whiche haue ben euer of olde.

O h remembre not the synnes and the offences of my youthe/ but accordynge to thy mercye thynke vpon me (O lorde) for thy goodnesse.

O h howe frendely and ryghteous is the Lorde/ therfore wyll he teache synners in the way.

He leadeth the symple a ryghe and suche as be meke them learneth he his wayes.

All the wayes of the lorde are very mercye and faythfulnesse/ vnto suche as kepe his testament and couenaunt.

F or thy name sake (O lorde) be mercyfull vnto my synne/ for it is great.

W hat so euer he be that fereth the Lorde / he shall shewe hym the way that he hath cholen.

His soule shall dwell at ease/ & his sede shall possesse the lande.

T he secrete of the Lorde is among them that fere hym / and

Delicta iuuentutis mee et ignorantias meas ne memineris scḕm miseco/diã tuã memẽto mei, tu p/opter bonitatem tuam domine.

Dulcis et rectus dñs p/opter hoc legem dabit delinquẽtibus in vta.

Diriget mãsuetos in iudicio, docebit mites vias suas.

Vniuerse vie domini miserico/dia et veritas, requirẽtib⁹ testamẽtum eius et testimonia eius.

Propter nomẽ tuũ dñe, ppitiaberis peccãto meo multũ est enim.

Quis est homo qui timet dominum legẽ statuit ei in via quam elegit.

Hia ei⁹ i bonis demo/abit, & semẽ ei⁹ hereditabit terram.

Firmamẽtũ est dominꝰ timẽtib⁹ eũ, et

domine bt fiuto bone voluntatis tis tue coronasti nos.
Glozia patri. &c.
Sicut erat i. &c.

Psalmus. xxiii.

Ad te dñe leuaui aiam meā, deus me⁹ in te cōfido non erubescam. Neq; irrideant me inimici mei, etenim vniuersi qui sustinēt te nō confundentur.
Confundant oēs iniqus agentes superuacue.
Vias tuas dñe demōstra mihi & semitas tuas edoce me.
Dirige me in veritate tua & doce me, qz tu es deus salvātoz me⁹ & te sustinui tota die
Reminiscere miserationū tuarū dñe & miserationes tuas que a seculo sūt.

with the laudeable kyndenes thou defendest hym / as with sheilde.
Glory be to the father. &c.
As it was in the begynnyng.

Psalmus. xxiii.

Unto the (o lorde) I lyfte my soule / my god I trust the (oh) let me not be confounde Nether myne enemyes triumph ouer me / for all they that hope the shall not be ashamed.
But suche as be scornefull despisers without a cause they shall put to confusyon.
Shewe me thy wayes (o lor and teche me thy pathes.
Lede me in thy trueth and le me / for thou arte the god of my uacyon / and in the is all my h all day long.
Call to remembraunce (o lor thy tender mercyes / & thy lowy kyndnesse whiche haue ben e of olde.

O remembre not the synnes and the offences of my youthe/ but accordynge to thy mercye thynke vpon me (O lorde) for thy goodnesse.

O how swete and ryghte dus is the Lorde/ therfore wyll he teache synners in the way.

He leadeth the symple a ryghte and suche as be meke them learneth he his wayes.

All the wayes of the lorde are mery mercye and faythfulnesse/ vnto suche as kepe his testament and couenaunt.

For thy name sake (O lorde) be mercyfull vnto my synne/ for it is great.

What so euer he be that fereth the Lorde/ he shall shewe hym the way that he hath chosen.

His soule shall dwell at ease/ & his sede shall possesse the lande.

The secrete of the Lorde is among them that fere hym/ and

Delicta iuuentutis mee et ignorantias meas ne memineris secdm misericordiā tuā memento mei, tu propter bonitatem tuam domine.

Dulcis et rectus dñs propter hoc legem dabit delinquentibus in via.

Diriget mansuetos in iudicio, docebit mites vias suas.

Vniuerse vie domini misericordia et veritas, requirentibus testamentum eius et testimonia eius.

Propter nomen tuū dñe, propitiaberis peccato meo multum est enim.

Quis est homo qui timet dominum legem statuit ei in via quam elegit.

Anima eius in bonis demorabit, & semen eius hereditabit terram.

Firmamentū est dominus timentibus eū, et

testamentū ipsi⁹ vt manifestetur illis.
Oculi mei semper ad dñm qm̄ ipe euellet de laqueo pedes meos.
Respice in me & miserere mei, q⁹ vnic⁹ et pauper sum ego.
Tribulationes cordis mei multiplicate sunt, de necessitatibus meis erue me
Vide humilitatem meā et laborē meū et dimitte vniuersa delicta mea.
Respice inimicos meos qm̄ multiplicati sunt & odio iniquo oderunt me.
Custodi aiam meā & erue me, non erubescā qm̄ speraui te
Innocentes & recti adheserunt mihi q⁹ sustinui te.

Libera deus Israell, ex omnibus tribulationibus suis.
Gloria patri. &c.

he sheweth them his couenaūt.
Myne eyes are euer lokyng vnto the Lorde/for he shall pluck my fete out of the net.
Turne the vnto me & haue mercy vpon me/ for I am desolate and in mysery.
The sorowes of my harte are great/ O bringe me out of my troubles.
Loke vpon myne aduersytye and mysery/ and forgyue me all my synnes.
Consyder howe myne enemyes are many/ and bere a malycyous harte agaynst me.
O kepe my soule/ and delyuer me/ let me not be confounded/ for I haue put my trust in the.
Let innocentye and righteous dealyng waye vpō me/ for my hope is in the.
Deliuer Israell (O god) out of all his trouble.
Glory be to the father. &c.

Sicut erat in.ꝛc.

Psalmus.lxxxvi.

Inclina dñe aurē tuā & exaudi me, quia inops & pauper sum ego.

Custodi aiam meā quia sanctus sū, salua fac seruū tuū deus meus sperantē in te.

Miserere mei dñe, quia ad te clamaui tota die.

Lętifica aiam serui tui quoniam ad te dñe aiam meā leuaui.

Quia tu dñe suauis & mitis multe misericors omnibus inuocantibus te.

Auribus pcipe dñe orationē meā, & intende voci deprecationis mee.

In die tribulationis mee clamaui ad te quia exaudisti me.

Non est similis tui inter dios dñe, & non est secūdum opera tua.

Omnes gentes quascunq; fecisti venient et adorabunt

Sicut it was in the.ꝛc. ps.lxxxvi.

Bowe downe thyne eare (o lorde) and here me/for I am comfortelesse and poore.

O kepe my soule/for I am holy/my God helpe thy seruaunt that putteth his trust in the.

Be mercyful vnto me (o lorde) for I call dayly vpon the.

Comforte the soule of thy seruaunte/for vnto the (o lorde) do I lyfte vp my soule.

For thou lorde arte good and gracyous and of great mercye vnto all the that call vpon the.

Geue eare lorde vnto my prayer and ponder myne humble desyre.

In the tyme of my trouble I call vpon the for thou hearest me.

Among the goddes there is none lyke the (o Lorde) there is not one that can do as thou doest.

All nacyons whom thou hast made shall come and worshyp

coram te dñe, et glo
rificabũt nomẽ tuũ.

Quoniam magn⁹
es tu & faciẽs mira-
bilia tu es de⁹ solꝰ.

Deduc me dñe in
via tua, et ingrediar
in veritate tua, lete
tur cor meũ vt timeat nomen tuum.

Confitebor tibi dñe
de⁹ me⁹ in toto corde
meo, et glorificabo
nomẽ tuũ in eternũ.

Quia mia tua magna est sup me, & eruisti
animam meam,
ex inferno inferiori.

De⁹ iniqui insurrexerunt sup me, & synagoga potentiũ quesierũt
animam meã & nõ
proposuerunt te in
conspectu suo.

Et tu dñe deus mi
serator & misericors
patiẽs & multe mise
ricordie et verax.

Respice in me & mi

before the (O lorde) and shall glorifye thy name.

For thou arte great and thou doest wonderous thynges thou arte god alone.

Lede me in thy way (O lorde) that I may walke in thy trueth o let my harte delyte in fearyng thy name.

I thanke the (o lorde) my god with al my harte & wyl prayse thy name for ever.

For great is thy mercye toward me, thou hast delyuered my soule out of the deye hell.

O God, the proude are rysen agaynst me and the congregacyon of the myghtye seketh after my soule, and set not the before theyr eyes.

But thou (O lorde god) arte full of compassyon and mercye longe sufferyng, great in goodnesse and trueth.

O tourne the then vnto me &

Haue mercye vpon me/geue thy strength vnto thy seruaute / and helpe the sonne of thy hande mayden.

I hebe some token vpon me for good/that they whiche hate me may se it: and be ashamed: because thou lorde hast holped me: and comforted me.

Glory be to the father. &c.

As it was in the beggyn. &c.

¶ The antheme.

¶ O wonderful exchaunge: the creatour of mankynde: takyng vpon hym a lyuyng body hath not dysdayned to be borne of a vyrgyn. And he beynge made man: without seed of man hath comytted to vs his godhede.

¶ The verse.

¶ Holy mother of god: and vyrgyn perpetuall.

¶ The answere.

¶ Pray thou for vs to the lorde celestyall.

Fac mecum signū in bono, vt videant qui oderunt me et confundantur quia tu dñe adiuuisti me & consolatus es me. Gloria patri. &c. Sicut erat in. &c.

Antiphona.

¶ O admirabile cōmercium creator generis humani animatum corpus sumēs de virgine nasci dignatus est. et procedens homo sine semine largit⁹ est nobis suam deitatem.

Versus.

Sancta dei genitrix virgo semp̄ maria.

Responsorium.

Intercede pro nobis ad dominū deū nostrum.

Matthew. vi.

PAter noster qui es in celis sanctificetur nomen tuum. Adueniat regnū tuū. Fiat voluntas tua, sicut in celo et in terra. Panē nostrum quotidianum da nobis hodie. Et dimitte nobis debita nostra sicut & nos dimittimus debitoribꝰ nostris. Et ne nos inducas i tentationē. Sed libera nos a malo. Amen.

Benedictio.

Iube dñe bñdicere.

Responsorium.

Benedictione perpetua, bñdicat nos pater eternus.

¶ Lectio prima, Romanoy. xi.

SCimus autē qm̄ quecūq; lex loquitur, iis qui

Matyns.

¶ The pater noster.

OUr father which arte in heauen / halowed be thy name. Thy kyngdome come. Thy wyll be fulfylled / as well in earth as it is in heuen. Gene vs this daye our dayly breade. And forgeue vs our trespasses / as we forgeue the that trespasse agaynst vs. And let vs not be led in to temptacyon. But delyuer vs from euyll. So be it.

¶ The blessyng.

¶ Lorde we beseche the of thy blessyng.

¶ The answere.

With a blessyng perpetuall. Blesse thou vs father eternall.

¶ The fyrst lesson.

WE knowe that what so euer the lawe sayeth it sayth it vnto the which

are vnder the lawe that euery mouthe may be stopped / & that al the worlde may be better vnto God / because that by the dedes of the lawe no flesthe maye be iustyfyed in his syght / for by the lawe cometh but the knowlege of synne. But nowe without addyng to of the law is the ryghteousnesse which auayleth before God declared / hauynge wytnes of the lawe and the prophetes. But I speake of the ryghteousnesse before god Whiche cometh by the faythe on Jesus Chryst vnto all & vpon all that beleue. For here is no differēce for they are all synners & want the prayse that god shuld haue of thē. But without deseruyng are they made ryghteous / euen by his grace / thorowe the redēpcion that is done by Christ Jesu whom god hath set forthe for a

in lege sunt loquit. vt omne os obstruatur, et subditus fiat omis mundus deo, qz ex operib⁹ legis nō iustificabitur omis caro coꝝ illo. Per legem enim, cognitio peccati, Nunc autē sine lege iustitia dei manifestata est, testificata a lege & prophetis iustitia autē dei per fidem Jesu Christi in omnes et super omnes qui credunt in eum, non enim est distinctio.

Omnes enim peccauerunt, et egent gloria dei Justificati gratis per gratiā ipius, per redemptionē que est in xpo Jesu, quē proposuit deus propiciatoꝝ

per fidem in sanguine ipsius, ad ostentionem iusticie sue, propter remissionē, precedentiū delictorum in sustentatiōe dei ad ostentionem iusticie eius in hoc tempore, vt sit ipse iustus et iustificans eum qui est ex fide Jesu Christi.

℣ Tu autem domine miserere nostri.

℟ Deo gratias.

℣ Romanos. v.

Responsorium.

Si enim cum inimici essemus reconciliati sumus deo per mortem filii eius, multo magis reconciliati, salui erim? per ipsum. Per quē nūc reconciliacionē accepimus.

Versus.

Non solū autē hoc sed et gloriamur in deo per dñm nostrū

mercy seat throwe fayth in his blode: to shewe the ryghteoulues which auayleth before hym in that he forgyueth the synnes whiche were done before vnder the sufferaunce of God: whiche he suffered that at this tyme he myght shewe the righteousnes whiche auayleth before hym/ that he onely myght be ryghteous: and the ryghteous maker of hym which is of the fayth on Jesus christ. Thou lorde haue mercy on vs. Thanke we God.

℟ The answere.

℟ If we were reconeyled vnto God by the death of his sonne when we were yet enemyes: moche more shall we be saued by hym now that we are reconeyled. By whom we haue now receyued the attonement.

℟ The verse.

℟ Not onely that: but we reioyce also in God throwe our

lorde Jesus Christ.

℣ The repetycyon.

℣ By whom we haine nowe receyued the actonement.

℣ The blessyng.

℣ Lorde we beseche the of thy blessyng.

℣ The answere.

Of God the onely begotten son helpe vs and bleſſe vs in euery tyme and season.

℣ The seconde lesson.

When thou prayest thou shalt not be as the ypocrytes ar For they lone to stande & praye in the synagoges and in the corners of the stretes to be sene of me. Verely I say vnto you/they haue theyr rewarde. But when thou prayest entre in to thy chãbre/ and shut thy doze to the & pray to thy father whiche is in secrete/ and thy father whiche seeth in secrete shal reward the openly. And whẽ ye pray bable

℣

Jesum Christum.

℣ Repeticio.

℣ Per quẽ nunc reconciliationẽ accepimus.

℣ Benedictio.

℣ Jube domine benedicere.

℣ Responsorium.

Unigenit⁹ dei filiꝰ nos benedicere & adiuuare dignetur.

℣ Lectio secunda.

Math. vi.

Cum tu cũ ozaueris nõ eris sicut hypocrite qui amant in synagogis & in ãgulis plateaꝝ stantes ozare vt videantur ab hominib⁹. Amen dico vobis, receperunt mercedẽ suã. Tu aũ tẽ cũ ozaueris intra in cubiculũ tuũ, et clauso hostio ozã patrẽ tuũ in abscondito & pater tuus q̃ videt in abscondito reddet tibi. Ozãs

ēēt nolite multū lo
qui, sicut Ethnici fa
ciunt, putant enim
quod in multiloq̄o
suo exaudiantur.
Nolite ergo assimu
lari eis, scit enī pat
vr q̄d op⁹ sit vobis
antes petatis eum.
Tu aūt dñe miserē
re nr̄i. Deo gratias

Marci. xi.

℟ Responsorium.
Quicquid orantes
petitis credite q̄r re
cipietis & fiet vobis

℣ Versus.
Et cū stabitis ad o-
randū dimittite, si
q̄d habetis aduersꝰ
aliquē vt & pater ve
ster q̄ in cēlis est di-
mittat peccā vestra.

℟ Repetitio.
Credite quia. ꝛc.

℣ Benedicite.
℣ Jube domine be
nedicere.

℟ Responsorium.
Spūs sēcti gratia il

not moche as the heathen do.
For they thynke that they shal
be herde for their moche dablyn
ges sake. Be not ye lyke them
therfore. For your father know
eth wherof ye haue nede before
ye aske of hym. Thou lorde ha-
ue mercy on vs. Thanke we god

℟ The Response.
℟ What so euer ye desyre i your
prayer. Beleue that ye shall re-
ceyue it/ and you shall haue it.

℣ The verycle.
℣ And whē ye stande and pray
forgeue yf ye haue ought agaīst
any man/ that your father also
in heuen may forgeue you your
trespalles.

℟ The repetycyon.
Beleue that ye shall. ꝛc.

℣ The blessyng.
℣ Lorde we beseche the of thy
blessyng.

℟ The answere.
℟ The grace of the holy spyryt

pourge and illumyne our hart and wyt.

℣ The.iij.lesson.

These are the cõmaũdementes/ ordynaũces and lawes whiche the Lorde oure God hath cõmaunded / that ye shulde learne them and do them in the lande whyther ye goo to possesse it / that thou mayst feare the Lorde thy god/and kepe al his ordynaunces & cõmaundementes which I commaunde the / thou & thy chyldrẽ and thy chyldrens chyldren all the dayes of your lyfe/ that you maye lyue long. Here thou (o Israell) and take hede that thou doo thereafter/ that it maye go well with the / and that thou mayst multyply greatly / as the lorde god of the fathers hathe promysed the a land that floweth with mylke

luminare dignetur sensũ & cordia nostra

℣ Lectio tertia. Deuteronomio. vi.

Hec sunt precepta, et cerimonie, atq; iudicia que mandauit dñs deus noster, vt docerẽ vos vt faciatis ea in terra ad quã transgredimini possidendã, vt timeas dñm deũ tuũ et custodias omnia mandata, & precepta eius que ego precipio tibi, et filius ac nepotibus tuis, cunctis diebus vite tue vt prolongentur dies tui. Audi Israel et obserua, vt facias que precepit tibi dñs, vt bene sit tibi, et multiplicaris amplius, sicut pollicit⁹ est dominus deus patrum tuorum tibi terram lacte,

et melle manantem
Audi Israell dñs
deus noster deus
vnus est. Diliges
dñm deũ tuũ ex to-
to corde tuo, & ex to-
ta anima tua, et ex
tota fortitudine tua
Eruntq; verba hec
que ego ꝓcipio tibi
hodie in corde tuo,
et narrabis ea filius
tuis, & meditaberis
sedens in domo tua
et ambulans in itti-
nere, dormiens atq;
ꝯsurgens. Et li-
gabis ea quasi sig-
num in manu tua
eruntq;, & mouebũ-
tur inter oculos tu
os, scribesq; ea in li-
mine, et postibus do-
mus tue.
Tu autem domine
miserere nostri.
Deo gratias.

Responsorium.
Audi Israell pre-
cepta dñi dei tui et

and hony. Here (O Israell) the
lorde our God is one lorde one-
ly / and thou shalt loue the lorde
thy god with al thy harte / with
all thy soule / and with all thy
myght. And those wordes whi
che I cõmaunde the this daye
shalte thou take in to thy harte
And shalte reherse them vnto
thy chyldren / and shalte talke
of them whẽ thou sytteste in thy
house / and when thou walkeste
by the waye / when thou lyest
downe and whẽ thou ryseste vp /
and thou shalte bynde them for
a sygne vpon thyne hande / and
they shall be a token of remem-
braunce before thyne eyes / and
thou shalte wryte them vpon
the postes of thy house / and vp-
on thy gates. Thou lorde haue
mercy on vs. Prayse. &c.

℣ The responce.

There (o thou Israel) the pre-
ceptes of thy Lorde god and in

thy harte wryte the as in a boke/ I wyll gyue to the a lande flowyng mylke and hony.

℣ The verse.

℣ Take hede therfore/ and here my voyce. And I wyl be an enemye to thyne enemyes.

℣ The repetycyon.

℣ And I wyll gyue the a lande flowyng mylke and hony.
℣ Glory be to the father. &c.
And I wyll geue the. &c.

ea in corde tuo que ſi in libro ſcribe. Et dabo tibi terrā fluentem lac et mel.

℣ Uersus.

℣ Ausculta igitur et audi vocem meam. & inimicus ero inimicis tuis.

℣ Repeticio.

Et dabo tibi fluentē terram lac & mel.
℣ Glozia patri. &c.
Et dabo tibi. &c.

℣ The song of Augustyn and Ambrose.

WE prayse the (o lord we knowlege the to to be the lorde.
All the earthe do worshyp the/ which arte the father euerlastyng.
To the crye forthe all angels/ the heuens/ and all the powers therin.
To the thus cryeth Cherubin

℣ Canticum Ambroſii & Auguſtini.

TE deum laudamus te dominū confitemur.
Te eternū patrem oīs terra veneratur

Tibi oēs angeli tibi celi & vniuerſe potestates.
Tibi cherubin.

et seraphin incessabili voce proclamãt
Sanctus.
Sanctus.
Sanctus.
Dominus deus sabaoth.
Pleni sunt celi et terra maiestatis glorie tue.
Te gloriosus apostolorum chorus.

Te prophetarum laudabilis numerus
Te martyrum candidatus laudat exercitus.
Te per orbem terrarum sancta confitetur ecclesia.

Patrem immense maiestatis.
Venerandum tuum verum et vnicũ filium.
Sanctum quoq; paracletum spiritum.
Tu rex glorie xpe.

and seraphyn contynually.
Holy arte thou.
Holy arte thou.
Holy arte thou.
Thou arte the Lorde God of hostes.
Heuen and earth are fulfylled with the glory of thy maiestye.
The glorious company of the apostles prayse the.
The goodly felowshyp of the prophetes worshyp the.
The fayre felowshyp of martyrs prayse the.
The holy cõgregacyon of the faythefull throughout all the worlde magnyfye the.
They knowlege the to be the father of an infynyte maiestye.
They knowlege thy honourable and onely sonne.
They knowlege the holy goste to be a comforter.
Thou arte the kyng of glorye O Christ.

Thou arte the euerlastynge sonne of the father.

Thou whā thou shuldest take vpon the our nature to delyuer man) dyddest not abhorre the vyrgyns wombe

Whan thou haddest ouercommē the sharpnes of death/ thou opendest the kyngdom of heuēs to them that beleued in the

Thou sytteste on the right hād of god in the glory of the father

We beleue that thou shalte come to be our iudge

Wherfore we praye the helpe thy seruaūtes whō thou hast redemed with thy precyous blode

Make thē to be nombred with thy sayntes in ioy euerlastyng

Oh lorde saue thy people/ & blesse thyne herytage

Gouerne and also lyfte them vp in to blysse euerlastyng

We prayse the euery day/ & we worshyp thy name euer worlde

Tu patris sempiternus es filius.

Tu ad liberandū suscepturus hominem, non horruisti virginis vterum.

Tu deuicto mortis aculeo aperuisti credentibus regna celorum.

Tu ad dextrā dei sedes i gl̄ia patris.

Iudex crederis esse venturus.

Te ergo quesumꝰ famulis tuis subueni, quos pretioso sāguine redemisti.

Eterna fac cū sanctis tuis, in gloria numerari.

Saluū fac populū tuū dñe, & benedic hereditati tue.

Et rege eos & extolle illos vsq; i eternū

Per singulos dies benedicimus te, et laudamus nomen tuum in seculum.

et in seculā seculi.
Dignare domine die isto sine peccato nos custodire.

Miserere nostri dñe miserere nostri.
Fiat mia tua dñe sup nos quēadmodū speraui⁹ in te.
In te dñe speraui non confundar in eternum.

¶ Versus.
Sancta pro nobis sancta dei genitrix.
¶ Responsorium.
¶ Ut digni efficiamur promissionib⁹ Christi.

without ende.
O Lorde/let it be thy pleasure to kepe vs this daye without synne.
O lorde/ haue mercy vpon vs/ haue mercy vpon vs.
O lorde/let thy mercye lyghten vpō vs/euen as we trust in the.
O lorde/I trust in the let me neuer be confounded.
¶ This worde (laudes) is as moche to saye / as prayse. And the seruyce folowyng is called so / because it contayneth onely the mere laudes and prayse of christ & the vyrgyn his mother.
¶ The verlycle.
¶ Holy mother of God make thy petycyon.
¶ The answere.
¶ That we may deserue Christes promyssyon.
¶ Wytwene Septuagesime & Easter this psalme folowyng is sayd in stede of. Te deum.

Wokes / and his Wozkes vnto the chyldzen of Israell.

The lozde is full of cõpassyon / and mercye / long sufferyng and of great goodnesse.

He wyl not alway be chydyng neyther wyll he kepe his angre foz euer.

He hath not delte with vs after our synnes / noz rewarded vs accozdyng to our wyckednesse

Foz loke howe hygh heuen is in comparyson of the erath so great is his mercy also toward them that feare hym

Loke howe wyde the East is from the west / so far hath he set our synnes from vs

Ye ea / loke as a father pytyeth his awne chyldzen / euen so the Lozde is mercyfull vnto them that feare hym

For he knoweth whereof we be made he remembzeth that we are but dust

Moyſi, filiis Iſrael voluntates ſuas

Miſerator & miſericors dominus longanimis & multum miſericors.

Non in perpetuũ irascet, neq; in eternum cõminabitur.

Non ſcõm peccã noſtra fecit nobis, neq; ſcõz iniquitates nras retribuit nobis.

Quõniã ſcõm altitudinẽ celi a terra cozroborauit miam ſuã ſuper timentes ſe.

Quantũ diſtat ozt9 ab occidẽte, longe fecit a nobis iniquitates noſtras.

Quomodo miſeret pater filiozũ miſertus eſt dominus timentibus ſe.

Quoniam ipſe cognouit figmentum noſtrum recozdat9 q̃a pulus ſumus.

Homo sicut fenum dies eius tanq̃ flos agri sic efflorebit.

Q. spiritus ptrãsibit in illos nõ subsistet, & nõ cognoscet amplius locũ suũ. Misericordia autẽ dñi ab eterno & vsq; ĩeternũ sup timẽtes eũ, & iustitia illi⁹ in filios filiorum.

Hus q̃ seruãt testamẽtũ ei⁹, & memores sũt mãdatorum ipsi⁹, ad faciẽdũ ea Dñs in celo parauit sedẽ suã & regnũ ipsi⁹ omnib⁹ dominabitur.

Benedicite dño omnes ãgeli ei⁹, potẽtes virtute faciẽtes verbum illi⁹, ad audiẽdã vocem sermonum eius.

Benedicite dño oẽs virtutes ei⁹ ministri ei⁹ qui facitis voluntatem eius.

That a mã in his tyme is but as grasse/ and flourysheth as a floure of the felde.

For as sone as the wynde goeth ouer it/ it is gone/ & the place therof knoweth it no more.

But the mercyful goodnesse of the lorde endureth for euer and euer/ vpon them that feare him & his ryghteousnesse vpon their chyldrens chyldren.

Such as kepe his couenaunt and thynke vpon his cõmaundementes to do them.

The lorde hath prepared his seate in heuen/ & his kyngdom ruleth ouer all.

O prayse the lorde ye angels of his/ ye that be myghty in strẽgthe fulfyllyng his cõmaũdementes/ that mẽ may here the voyce of his wordes.

O prayse the Lorde all ye his hostes/ ye seruaũtes of his/ that do his pleasure.

O speake good of the Lorde al ye workes of his in euery place of his dominion / prayse thou the lorde / o my soule.

O lory be to the father / to the sonne / and to the holy ghost.

As it was in the begynnyng / as it is nowe / and euer shal be.

So be it.

¶ The song of the thre chyldre.

PRayse ye the Lorde all his workes / prayse and extoll hym for euer.

Ye ãgels of his prayse the lord / ye heuẽs prayse the lorde.

Ye waters all that are aboue heuen prayse ye the lorde / al the powers of the Lorde prayse ye the lorde.

The sonne & the mone prayse ye the lorde / sterres of the fyrmament prayse ye the lorde.

The rayne & the dewe prayse ye the Lorde / all the wyndes of god prayse ye the lorde.

Benedicite dño oĩa opera eius in omni loco dominationis eius, benedic anima mea domino.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc & semper, & in secula seculorum. Amen.

¶ Canticum triũ puerorum.

BEnedicite oĩa opa dñi dño, laudate & superexaltate eũ i secula.

Benedicite angeli dñi, dño, benedicite celi domino.

Benedicite aque oẽs que sup celos sunt dño, benedicite oẽs vtutes dñi, dño.

Benedicite sol et luna dño, benedicite stelle celi domino.

Benedicite ymber et ros dño, benedicite oẽs spũs dei dño.

Homo sicut fenum dies eius tanq̃ flos agri sic efflorebit.

Q. sp̃s spiritus ptrãsibit in illo & nõ subsistet, & nõ cognoscet amplius locũ suũ. Misericordia autẽ dñi ab eterno & vsq; eternũ sup timẽtes eũ, & iusticia illius in filios filiorum.

Hijs q̃ seruãt testamẽtũ eius, & memores sũt mãdatorum ipsius, ad faciẽdũ ea

Dñs in celo paravit sedẽ suã & regnũ ipsius omnib; dominabitur.

Benedicite dño omnes ãgeli eius, potẽtes virtute facientes verbum illius, ad audiẽdã vocem sermonum eius.

Benedicite dño omnes virtutes eius ministri eius qui facitis voluntatem eius.

That a mã in his tyme is but as grasse/and flourysheth as a floure of the felde.

For as sone as the wynde goeth ouer it/it is gone/ & the place therof knoweth it no more.

But the mercyful goodnesse of the lorde endureth for euer and euer/vpon them that feare him & his ryghteousnesse vpon their chyldrens chyldren.

Suche as kepe his couenaunt and thynke vpon his cõmaundementes to do them.

The lorde hath prepared his seate in heuen/ & his kyngdom ruleth ouer all.

O prayse the lorde ye angels of his/ye that be myghty in strẽgthe fulfyllyng his cõmaũdemẽtes/that mẽ may here the voyce of his wordes.

O prayse the Lorde all ye his hostes/ye seruaũtes of his/that do his pleasure.

O speake good of the Lorde al ye workes of his in euery place of his dominion / prayse thou the lorde / o my soule.

¶ Glory be to the father / to the sonne / and to the holy ghost.

As it was in the begynnyng / as it is nowe / and euer shal be. So be it.

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The sonne & the mone prayse ye the lorde / sterres of the fyrmament prayse ye the lorde.

The rayne & the dewe prayse ye the Lorde / all the wyndes of god prayse ye the lorde.

Benedicite dñs oia opera eius in omni loco dominationis eius, benedic anima mea domino.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc & semper, & in secula seculorum. Amen.

¶ Canticum triũ puerorum.

Benedicite oia opa dñi dño, laudate & superexaltate eũ i secula.

Benedicite angeli dñi, dño, benedicite celi domino.

Benedicite aque oẽs que sup celos sunt dño, benedicite oẽs vtutes dñi, dño.

Benedicite sol et luna dño, benedicite stelle celi domino.

Benedicite ymber et ros dño, benedicite oẽs spũs dei dño.

Benedicite ignis & estus dño, benedicite frigus & estas dño.
Benedicite rores & pruina dño, benedicite gelu & frigus domino.
Benedicite glacies & niues dño, benedicite noctes & dies domino.
Benedicite lux et tenebre dño, benedicite fulgura & nubes domino.
Benedicat terra dominū, laudet & superaltet eū in secula.

Benedicite mōtes & colles dño, benedicite vniuersa germinantia in terra domino.
Benedicite fontes domino, benedicite maria et flumina domino.
Benedicite cete et oia que mouentur in aquis dño, benedicite volucres celi

Hyer and heate magnyfye ye the Lorde / wynter and somer prayse ye the lorde.
Dewes / & ye hore frostes prayse ye the Lorde / frost and colde prayse ye the lorde.
Ye se and snowe prayse ye the Lorde / nyghtes & dayes prayse ye the lorde.
Lyght and darkenesse prayse ye the lorde / lyghtnynges & cloudes laude ye the lorde.
The earth mought prayse the Lorde / laude and extoll hym for euer.
Hylles and mountaynes prayse ye the lorde / all that spryngeth vpon the earthe / laude ye the lorde.
Ye welles and sprynges prayse the lorde / sees & floudes prayse ye the lorde.
Whales // and all that moueth inthe waters prayse ye the Lorde / all byrdes of the ayre

mayle ye the lorde.

All beastes bothe wylde and tame prayse ye the lorde/ye chyldren of men prayse ye the lorde.

Et Israell prayse the Lorde laude hym & extol hym for euer.

Ye preestes of the lorde prayse the Lorde/ye seruauntes of the lorde prayse ye the lorde.

Ye spirites & soules of ryghteous men prayse the Lorde/ye holy and meke in harte prayse the lorde.

Ananias/azarias/misael/ prayse yet the lorde/ laude & extol hym for euer.

Blesse we the father/the sonne with the holy ghost prayse we hym and serue we hym for euer more.

Blessed arte thou(lorde)in the fyrmament of heauen thou arte prayse worthy/ glorious/ and magnyfyed worlde without ende.

domino.

Benedicite oēs bestie et pecora domino, benedicite filii hominū domino.

Benedicat Israel dñm, laudet & superexaltet eū in secula.

Benedicite sacerdotes dñi dño, benedicite serui dñi domino

Benedicite spūs et ale iustorū dño, benedicite sācti & humiles corde domino.

Benedicite ananias azarias misael dño, laudate et superexaltate eū in secula.

Benedicam⁹ patrē & filiū cum scto spiritu, laudem⁹ & superexaltemus eum in secula.

Benedictus es dñe in firmamento celi, laudabilis & gloriosus et superexaltatus in secula.

Psalmus. Cxlviii.

Laudate dominū de celis, laudate eum in excelsis.

Laudate eum oēs angeli eius, laudate eū oēs virtutes eius.

Laudate eū sol et luna, laudate eum oēs stelle & lumen.

Laudate eū celi celorum, et aque que sup celos sūt, laudēt nomen domini.

Quia ipse dixit et facta sunt, ipse mādauit et creata sūt.

Statuit ea in eternū & in seculū seculi preceptum posuit & non preteribit.

Laudate dñm de terra, draconos et omnes abyssi.

Ignis grando nix glacies, spūs procellarum, que faciūt verbum eius.

Montes & oēs colles

The. Cxlviii. psalme.

Prayse ye the lorde of heuens/ prayse ye hym i the hygh place.

Prayse ye hym all his angels/ all his powers prayse ye hym.

Prayse ye hym sonne & moone al sterres & lyght prayse ye hym

The hyghest of heuens prayse ye hym / & the waters that are aboue the heuens/ let thē prayse the lordes name.

For by his worde all thynges were made / by his cōmaundement all thynges were created.

He hath stablysshed thē euerlastyngly and in to the worlde of worldes / he hath set a lawe/ that shall not erspyre

Prayse the lorde/ ye dragons/ & all depenesse of the earth.

Fyre/ hayle / snowe / yse / storines of wyndes that do his cōmaundement.

Mountaynes & all lytel hylles

wod beryng fruyte / & all cedre trees.

Bestes and all maner of cattel serpentes and fethered fowles.

Kynges of the earth / and all people / prynces and all iudges of the earth.

Bachelers and maydens olde men and yong / let them prayse the name of the lorde / for the name of hym onely is exalted.

The knowlegyng of him aboue heuen and earth / & he hathe exalted the horne of his people.

Laude be vnto all his saynctes to the sonnes of Israell / to the people approchyng vnto hym.

Glory be to the father / & to the sonne / and to the holy ghost.

As it was in the begynnyng / & as it is nowe / and euer shall be. So be it.

¶ The. cxlix. psalme.

Syng ye vnto the lorde a newe song / prayed be he in the congregacion of saites

ligna fructifera et omnes cedri.

Bestie et vniuersa pecora serpentes et volucres pennate.

Reges terre et oēs populi, principes & oēs iudices terre.

Iuuenes et virgines senes cum iunioribus laudēt nomē dñi, q̄ exaltatū est nomen eius solius.

Confessio ei⁹ super celū & terrā, & exaltauit cornu populi sui.

Hymn⁹ omnibus sanctis eius filiis Israel populo appropinquanti sibi.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. amen.

Psalmus. cxlix.

Cantate domino canticum nouum laus eius in ecclesia sanctorum.

Exultent Israhl in eo qui fecit eum, et et filii syon exultẽt in rege suo.
Laudent nomen eius in choro, in tympano et psalterio psallant ei.
Quia beneplacitũ est domino in populo suo, et exaltauit mãsuetos in salutẽ.
Exultabunt sancti in gloria letabũtur in cubilibus suis.
Exultationes dei in gutture eorum, & gladii ancipites in manibus eorum.
Ad faciendam vindictam in nationibus, increpationes in populis.
Ad alligandos reges eorũ in cõpedib⁹, et nobiles eorũ in manicis ferreis.
Vt faciãt in eis iudicũ cõscriptũ, gloria hec est omnibus sanctis eius.
Gloria patri et

Let israel reioyce in hym that made hym / and let the sonnes of Syõ tryũphe in theyr kyng.
Let thẽ prayse his name with daunsyng let them synge vnto hym with tympany and harpe.
For the lorde is well pleased with his people / and hath exalted the lowly into saluacyon.
Sayntes shall tryumphe in glory / they shall make ioye in theyr chambers.
The prayses of god shal be in theyr mouthes / and two edged swordes in theyr handes.
To do vengeãs amongest nacyons and correccyons amongest people.
To bynde theyr kynges in fetters / and theyr nobles in manacles of yron.
For to execute on thẽ the iudgement wrytten / this is glorye vnto all his sayntes.
Glory be to the father / & to the

wonne/and to the holy ghoste.
As it was in the begynnynge
& as it is nowe/& euer shall be.
So be it.

¶ The. Cl. Psalme.

O Prayse ye the lorde in his
sayntes / prayse hym in
the hymament of his power.
Prayse ye hym in his strength
prayse ye hi accordyng to the al
myghtynesse of his power.
Prayse ye hym w' the sound of
a trumpet/prayse ye hym with
harpe and lute.
Prayse ye hym w' tympany &
daunsynge/prayse ye hi with re
bekes and organnes.
Prayse ye hym with clarysym-
balles well soundynge / prayse
ye hym w' cymballes of tder-
nesse / let euery spyryte prayse
the lorde.
Glory be to the father and to
the sõne/and to the holy ghoste.

filio et spiritui scto.
Sicut erat in pncipio et nunc et sem
per, et in secula seculorum. Amen.

Psalmus. Cl.

Laudate dominũ in sãctis eius laudate eũ
in firmamento virtutis eius.
Laudate eũ in virtutibus eius, laudate eũ secũdum multitudinẽ magnitudinis eius.
Laudate eũ in sono tube, laudate eũ in psalterio & cithara
Laudate eũ in timpano & choro laudate eum in chordis et organo.
Laudate eũ in cymbalis benesonãtib⁹, laudate eũ in cymbalis iubilationis omnis spiritus laudet dominum.
Gloria patri & filio & spiritui sancto.

Sicut erat in ꝓncipio et nunc et semper et in ſecula ſeculoꝝ. Amen.

℣ Antiphona.

℣ Sancta Maria virgo virginū mater et filia regis regū oim, tuū nobis impende ſolatium, vt celeſtis regni p tuam intercessionē possim⁹ habere ꝓmium et cū electis dei regnare imperpetuum.

As it was in the begynnyng & as it is now/and euer ſhal be. So be it.

℣ The antheme

℣ Holy Mary moſt pure of virgyns all.
Mother and doughter of the kyng celeſtyall.
So comforte vs in our deſolacyon.
That by thy prayer and ſpecyall medytacyon.
we maye enioy the rewarde of the heuenly reygne.
And with Goddes electe there for to remayne.

℣ To the ephelyans the. ij.

℣ The chapitre.

℣ By grace are we made ſauffe thyough fayth and that not of our awne ſelues / for it is the gyfte of god / and cometh not of workes leſt any mā ſhuld boſte hym ſelfe of his awne dedes. Thankes be to god.

℣ Ad Epheſios. ii.

℣ Capitulum.

℣ Gratia enim ſumus ſaluati per fidem, et hoc non ex nobis. dei enim donum eſt, non ex operibus, ne quis glorietur.

Deo gratias.

¶ The hymne.

PRayed be the god omnipotent.
whiche thyough his benygnyte
his moſt dere ſon hath tovs ſẽt
To dye for our iniquite.
Conceyued he was by the holy ghoſt.
And borne of a byrgyn pure.
Thus the God of myghtes moſt.
Abhorred not our nature.
And where we were ryghte wretchedlye.
Abieete for our tranſgreſſion.
In Chriſt are we ſet at lyberte.
By whō we haue redemption.
O byrgi mary moſt gracyous.
O mother of God incōperable
To thy ſonne pray for vs.
That he after deathe be fauorable.
Glory be to the Trynyte.
The father the ſonne & ſpirite lyuyng.

¶ Hymnus.

LAudet deus omnipotẽs.
Cuius ex clemẽtia
Filium mozti deſtinans
Nos ſoluit a miſeria.
Conceptus eſt per ſpiritum
Sed naſcit de virgine
Sic deus creator omnium
Factꝰ eſt ex ſemine.
Vt pe culpa miſeri
De celo iuſte abiicimur
In xpo ſumꝰ liberi
Per quem nunc redimimur.
Maria plena gratia
Dei mater alma
Cuum pzecare filiũ
Hoc faueat poſt exilium.

Trinitati ſit glozia
Pri natoq; flamini.

Trino deo et simplici.
Per seculoꝝ seculaAmen.

℣ Versus.
℣ Sit nomen dñi benedictum.
℟ Responsum
℟ Ex hoc nunc et diꝫ in seculum.

℣ Canticum zacharie prophete.
Luce.i.

Benedictus dñs deus Israell, qꝫ visitauit et fecit redemptionem plebis sue.
Et erexit cornu salutis nobis, in domo dauid pueri sui
Sicut locutus est per os sanctoꝝ qui a seculo sūt prophetarum eius.
Salutem ex inimicis nostris, et de ma

whiche arte one god and persones thre.
To whom be prayse without endyng.

℣ The verycle.
℣ Praysed be the name of the Lorde.
℟ The answere.
℟ From this tyme forthe / and for euermore.

℣ The song of zacharye / the prophet.

Blessed be the lorde God of Israell / for he hath vysyted and redemed his people.
He hath rayled vp an horne of saluacyon / vnto vs in the house of his seruaunt Dauyd.
Euen as he promysed by the mouthe of his holy prophetes / Whiche were syns the worlde began.
That we shuld be saued from our enemyes / and from the hau

des of them that hate vs.

To fulfyl the mercy promysed to our fathers / and to remembre his holy testament.

To performe the othe whiche he sware to our father Abrahã / that he wolde gyue hym selfe to vs.

That we delyuered out of the handes of our enemyes / myght serue hym without feare.

In holynesse and ryghteousnes before hym / all the dayes of our lyfe.

And thou childe / shalte be called the prophete of the hyest / for thou shalte go before the face of the lorde to prepare his wayes.

To gyue knowlege of saluacyon vnto his people / for remyssyon of theyr synnes.

Through the tender mercy of our god / by the which sprynging from the hye hathe vysyted vs.

To gyue lyght to them that

nũ omniũ qui oderunt nos.

Ad faciendam misericordiã cũ patribꝰ nr̃is, & memorari testamenti sui sancti.

Iusiurandum quod iurauit ad Abrahã patrẽ nostrum daturum se nobis.

Ut sine timore de manu inimicorum nostrorꝫ liberati, seruiamus illi.

In sãctitate et iusticia coram ipso.

omnꝰ diebꝰ nostris.

Et tu puer pphета altissimi, vocaberis prepibis enim ãte faciem domini parare vias eius.

Ad dandã sciẽtiã salutis plebi eiꝰ, in remissionem peccatorum eorum.

Per viscera miseri cordie dei nostri, in quibꝰ visitauit nos oriens ex alto.

Illuminare his q̃

ſm tenebris & in vm
bra mortis ſedẽt ad
dirigẽdos pedes
noſtros i viã pacis
Gloria patri & filio
et ſpiritui ſancto.
Sicut erat in prin
cipio et nunc et ſem
per et in ſecula ſecu
lorum. Amen.

℣ Antiphona.

℣ Miſericordiſſi-
mus Chriſtus nos
redemit, gaudeam⁹
& ſẽp dem⁹ gr̃as deo

℣ Verſus.

℣ Domine exaudi
orationem meam.

℟ Reſpuñ.

℣ Et clamor meus
ad te veniat.

℣ Oratio.

Deus de⁹, a nr̃e
clemẽtiſſime
pẽtq nos filios tuos
electos tã intime di
lexiſti, vt nobis lar-
giri digneris vni-
tã adulterã filiã tuã
Jeſũ Chriſtum ſer-
uatorem noſtrum,

ſyt in the darkeneſſe/ and in the
ſhadowe of death / and to gyde
our fete in to the way of peace.
Glory be to the father/ & to the
ſonne/ and to the holy ghoſt.
As it was in the begynnyng/
and as it is nowe/ and euer ſhal
be. So be it.

℣ The antheme.

℣ Chriſt mooſt mercyfull hath
redeined vs/ let vs reioyce / and
alwayes geue thankes to god.

℣ The verſycle.

℣ O lorde here my prayer.

℟ The anſwere.

℣ And let my crye come vnto
the.

℣ The prayer.

God almyghty & our mer-
cyfull father whiche haſt
ſo exceedyngly loued vs thy cho-
ſen chyldren that thou woldeſt
vouchelaufe/ to geue vs thy on-
ly and welbeloued ſonne Jeſus
Chryſt our ſauyoure to ſuffre

death for our synnes/ so that all
y' stedfastly beleue i hym/might
not perysshe/but haue lyfe euer-
lastyng/ We beseche the for thy
habundaunt mercy/and for the
inestymable loue Whiche thou
bareste to thy sonne Chryste our
sauyour/ gyue vs of thy grace &
poure thy fauour in to our har-
tes/that we may beleue/ feale &
vnderstande perfytly/that thou only
arte our God our father/and to
vs an almyghty helper/delyue-
rer & a sauyour from synne/ frō
all the deuylysshe powers of hel
and of the worlde/ & from death
and that by thy sonne/our lorde
Jesu Chryst. So be it.

¶ The memory of the
holy ghost.

¶ The antheine.

¶ Come holy spyryte of god in-
spyre thou the hartes of them
that beleue in the/and kyndle in
them the fyre of thy loue.

F.

pro nobis petis mouere
tradidisti, vt ois q̄
cōfidenter credāt i eū
nō pereāt sed habe-
ant vitā eternā, per
tuā imēsā mīaz, per
tuāq; estimabilē di
lectionem quā erga
ppz tuū filiū saluato
rē nr̄m habes, te dep̄
camur, vt nobis lar
giaris tuā gr̄az, at-
q; tuū ifūde cordib⁹
nr̄is samoz̄, vt ere-
dam⁹, sperem⁹, & p-
fecte cognoscam⁹ te
solū deū & p̄ez nr̄z
ac nobis adiutorem
oi potēte liberatorē
ac saluatorē a petō,
ab oi diabolica & in
fernali & mūdi hui⁹
potestate et morte,
idq; p tuū filiū dn̄m
nr̄m Jesū xp̄z. Amē.

Memoria de sācto
spiritu. Antiphona.

¶ Veni sācte spūs
reple tuoz cordia fi-
delū, et tui amoris
in eis ignē accende.

Capitulum.

℣ Emitte spiritū tuum et creabūtur.

℟ Et renouabis faciem terre.

Oratio.

Deus qui corda fidelium sancti spiritus illustratione docuisti da nobis in eodem spiritu recta sapere, et de eius semper consolatione gaudere. Per Christū dominum nostrū. Amen.

℣ Memoria de sancta trinitate.

Antiphona.

Libera nos, salua nos, iustifica nos o beata trinitas.

Capitulum.

℣ Benedicam⁹ patrem et filium cum sancto spiritu.

Responsum.

℟ Laudem⁹ et superexaltem⁹ eū in secula.

Laudes.

℣ The verycle.

℣ Sende forth thy spyryte / and they shall be made newe.

℟ The answere.

℟ For so renuest thou the soule of man.

℣ The prayer.

O God whiche hast instructed the hartes of the faythfull / by the inspyracyon of the holy ghost / graunte that we in the same spyryte maye fauoure the truth / and euermoze reioyce in his holy cõsolaryõ. By christ our lozde. So be it.

℣ A memozy of the moost holy Trinite. ℣ The antheme.

℣ Delyuer vs / saue vs / iustyfye vs / o blessed trynyte.

℣ The verycle.

℣ Blesse we the father / and the sonne with the holy ghost.

℟ The answere.

℟ Prayse we hym & exalte we hym euermoze.

F3

wyche for mankynde of his benyuolence.
hym selfe hath made both god and man verely.
was solde and bought by the Jewes crayterously.
And aboute mydnyght perturbed and taken.
And of his dyscyples anone forsaken.

¶ The versycle.

¶ We worshyp the Chryst with prayse and benediction.

¶ The answere.

¶ For thou redemest the world by thy holy passyon.

¶ The prayer.

LOrde Jesu Chryst sonne of the lyuynge God set thy holy passyon and death bytwene thy Judgement and our soules / bothe nowe and at the houre of death / and more ouer vouchesauke to graunte vnto the lyuyng mercye and grace /

A iudeis venditus tradit⁹ et afflictus. Deus homo capt⁹ est hora matutina. A suis discipulis cito derelictus

¶ Versus.

¶ Adoram⁹ te xpe & benedicamus tibi.

¶ Responsum.

Quia per sanctam crucem tuam redemisti mundum.

¶ Oratio.

DOmine Jesu christe fili dei viui pone passionem & mortem tuam inter iudicium tuū et animas nostras nunc & in hora mortis nostre, et largiri digneris vitam et gratiam.

defunctis veniam et requiem ecclesie tue sancte pacem et cõcordiam & nobis peccatoribus vitã et gloriam sempiternã. Qui cũ deo patre, & spũ sancto viuis & regnas deus per omnia secula seculorum. Amen.

O gloriosa passio domini nri Jesu christi eruat nos a dolore tristi et perducat nos ad gaudia paradisi. Amen.

Memoria de cõpassione beate Marie.

℣ Antiphona.

Sancta maria piarũ pussima intercede p nobis sanctarum sanctissima vt per te virgo gloriosa sumat nostra precamina q̃ pro nobis ex te nat' regnat super etheras vt sua charitate nra delicaũt peccamina.

to the deed/ pardon and rest/ to thy holy churche peace and concorde/ and to vs synners lyfe & ioy euerlastyng/ whiche lyuest and reygnest God with the father/ and the holy ghost/ worlde without ende. So be it.

The glorious passyon of our lorde Jesu christ delyuer vs fro ferefull heuynes/ & bryng vs to the ioyes of paradyce. So be it.

℣ A memory of the compassyõ of our Lady.

Holy Mary/ of all godlye women the godlyest.

Pray for vs/ of all holy women the holyest.

That he our prayers accepte may in good wyle.

Whiche of the was borne/ and reygneth aboue the skyes.

By whose charyte/ and mercyfull grace.

Our greuous synnes may take no place.

¶ The hymne.

COme holy ghoſt / o creatour eternall.
In our mynd to make viſitacyō
And fulfyll thou with grace ſupernall.
Our hartes that be of thy creacyon.
Remeinber Lorde/authour of ſaluacyon.
That ſometyme of a virgī pure.
Without helpe of mannes operacyon.
Thou tokeſt vpō the our frayle nature.
And as thou of thy clemencye and mere mercy ſpecyall.
Aboue her deſertes haſt choſen among all other.
And toke her to ſuche fauour & grace ſupernall.
That thou woldeſt be her ſon/ and ſhe to be thy mother.
So we beſeche the chryſt moſt tender.

¶ Hymnus.

VEni creator ſpiritus
Mentes tuorum viſita.
Imple ſuperna gratia,
Que tu creaſti pectora.

Memento ſalutis auctor,
Quod noſtri quondam corporis,
Ex illibata virgine
Nalcendo formam ſumpſeris.

Ut nullus eius meritis,
Sed ſola tua clemẽtia.

Hanc donaſti gratiam.
Ut mater tua fieret

Sic Chriſte clemẽtiſſime

Concede tuis famulis
Sepius memoriã
Habere tui sanguinis.

Maria plena gra,
Dei mater alma
Tuũ precare filiũ
Hoc laueat post exilium.

Gloria tibi dñe

Qui nat⁹ es de virgine
Cum patre et sãcto spiritu.
In sempiterna secula. Amen.

℣ Psalmus, xxxii.

Exultate iusti in domino rectos decet collaudatio

Cõfitemini dño in cythara, in psalterio decem chordarũ psallite illi.

Cantate ei canticũ

Graunt that thy seruauntes/ with a deuoute moode.
May obteyne swetely remẽber
The effusyon of thy preyous bloode.

O vyrgyn mary most gracious
O mother of god incõperable.
To thy sonne pray for vs
That he after death be fauourable.

Glory be to the lorde of myghtes moost.
That of a vyrgyn was borne.
Glory to the father and to the holy ghost.
To thẽ be prayse for euer more.
So be it. ℣ The.xxxii.psalme.

Reioyce in the Lorde) o ye ryghteous for it becometh wel the iust to be thãkful.
Prayse the Lorde with harpes syng psalmes vnto hym with the lute and instrument of ten strynges.
Syng vnto hym a newe song

yea syng lustely vnto hym and with a good courage.

For the worde of the Lorde is tru & al his workes are faythful He loueth mercye & Jugement the earth is full of the goodnes of the Lorde.

By the worde of the lord were the heauens made / and all the hoostes of them by the brethe of his mouthe.

He gathereth the waters together as it were in a bottell / & layeth vp the depe in secrete.

Let all the earth fere the lorde / and let all them that dwell in the worlde stande in awe of hym For loke what he sayeth / it is done / and loke what he cõmaũdeth it standeth fast.

The lord bryngeth the cõsell of the hethen to nought / & tourneth the deuyses of the people. But the counsell of the Lorde endureth / & the thought of his

nouũ, bene psallite ei in vociferatione.

Quia rectũ est verbum domini, et omia opera eius in fide.

Diligit misericordiam et iudiciũ, misericordia dñi plena est terra.

Verbo domini celi firmati sunt, et spiritu oris eius omnis virtus eorum.

Congregans sicut in vtre aquas maris ponens in thesauris abyssos.

Timeat dñm omis terra, ab eo autẽ cõmoueantur oẽs inhabitantes orbem.

Quia ipse dixit & facta sũt, ipse mãdauit et creata sunt.

Dñs dissipat consilia gentiũ, reprobat autẽ cogitationes populorum.

Consiliũ autẽ dñi in eternũ manet, cogitationes cordis

6

sius in generatione & generationem.
Beata gens cuius est dñs deꝰ eius, populus quē elegit in hereditatem sibi.

De celo respexit dominus, vidit oēs filios hominum, de preparato habitaculo suo, respexit sup omnes qui habitāt terram.

Qui finxit singillatim corda eorū, qui intelligit oīa opera eorum.

Non saluatur rex per multā virtutē, & gygas non saluabitur in multitudine virtutis sue.

Fallax equus ad salutē, in abūdātia autem virtutis sue non saluabitur.

Ecce oculi dñi sup metuentes eum, et eis qui sperant sup misericordia eius.

harte from generacyon to generacyon.

Blessed are the people y' holde the lorde for theyr god/ & blessed are the folke whome he hathe chosen to be his herytage.

The lorde loketh downe from heuen/ and he beholdeth all the chyldren of mē/ from his strongsete he consydereth them that dwell in the worlde.

He only hath fashyoned al the hartes of thē and knoweth all theyr workes.

A kynge is not helped by his awne great hoste / neyther is a gyant saued by the might of his awne strength.

A horse is but a vayne thynge to saue a mā / it is not the power of his strength that can delyuer hym.

Beholde the eye of the lorde loketh vnto them that fere hym/ & put theyr trust in his mercye.

That he maye deliuer theyr soules from dethe / & to fede thē in the dere tyme.

Ut eruat a morte animas eorum, et alat eos in fame.

Et our soule pacyently abyde the lorde for he is our helpe and shelde.

Anima nostra sustinet dñm, quoniā adiutor et protector noster est.

So shall our harte reioyce in hym because we haue hoped in his holy name.

Quia in eo letabitur cor nostrū, & in nomine sancto eius speravimus.

Et thy mercyfull kyndenesse (o lorde) be vpon vs lyke as we put our trust in the.

Fiat misericordia tua domine super nos, quemadmodū speravimus in te.

Glory be to the father. &c.

Gloria patri. &c.

As it was i the begynnyng. &c

Sicut erat in principio. Psal⁹. cxviii.

¶ The. cxviii. psalme.

Beati immaculati in via qui ambulant in lege domini.

Blessed are those that be vndefyled i the way / whiche walke i the way of the lord.

Beati q̄ scrutantur testimonia ei⁹ i toto corde exq̄runt eum.

Blessed are they that kepe his testymonyes & seke hym with theyr hole harte.

Non enim q̄ operātur iniquitatē, in viis eius ambulauerūt.

Whiche walke in the wayes & do no wyckednesse.

Tu mandasti mandata tua custodiri nimis.

Thou hast gyuen strayte charge to kepe thy cōmaūdementes

Ꝺtinā dirigantꝰvie mee ad cuſtodiēdas iuſtificatiões tuas.
Ꝺtunc nō confūdar cū perſpexero in oi-bus mandatis tuis
Confiteboꝛ tibi in directione coꝛdis in eo quod didici iudi cia iuſticie tue.

Iuſtificatiōestuas cuſtodiā,non me de reliquas vſqꝙquaqꝫ
In quo coꝛrigit a-doleſcētioꝛ viā ſuā, in cuſtodiendo ſer-mones tuos.
In toto coꝛde meo ꝛequiſiui te, ne re-pe[illegible]re a manda
[illegible]z meo ab-[illegible]ſtificatiā tuas, [illegible]ſcim tibi, [illegible]us es dñe [illegible]ratio nes tuas.
[illegible], [illegible] pꝛo [illegible]; [illegible]a iu [illegible]

O that my wayes were ſtablyſſhed to kepe thy ſtatutes.
So ſhulde I not be confounded/whyle I haue reſpecte vnto all thy cōmaundementes.
I wyll thanke the with an vnfayned harte/becauſe I am lerned in the iudgementes of thy ryghteouſneſſe.
I wyll kepe the ſtatutes/o forſake me not vtterly.
Where withall ſhall a yonge man clenſe his way/euen by rulyng hym ſelfe after thy woꝛde.
With my hole harte do I ſeke the/O let me not go wꝛong out of thy commaundementes.
Thy woꝛdes haue I hyd with in my harte/ that I ſhulde not ſynne agaynſt the.
Prayſed be thou (o loꝛde) o teche me thy ſtatutes.
With my lyppes wyl I be telling out all the iudgmentes of thy mouthe.

Thyrde houre.

I haue great delite in the way of thy testymonyes/as in al maner of rychesse.

I wyll exercyse my selfe in thy cõmaundementes/ and haue respecte vnto thy sote pathes.

My delyte shall be in thy statutes I wyl not forget thy wordes.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

In via testimoniorum tuorum delectatus sum, sicut in omnibus diuitiis.

In mandatis tuis exercebor, et considerabo vias tuas.

In iustificationibus tuis meditabor, nõ obliuiscar sermones tuos.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

The.C.xlvi.psalme.

Psalmus.Cxlvi.

O prayse the Lorde for it is a good thynge / to synge prayses vnto our god/ yea a ioyfull and pleasaunt thynge it is to be thankfull.

The Lorde shall buylde vp Jherusalem and gather togyther the outcastes of Israell.

Laudate dominum quoniã bonus est psalmus, deo nostro sit iocunda decora laudatio.

Edificans Hierusalem dominus, dispersiones israelis congregabit.

B.

Qui sanat contritos corde, et alligat contritiones eorum
Qui numerat multitudinem stellarū, et omnibus eis nomina vocat.
Magnus dominus noster & magna virtus eius, et sapiētie ei⁹ non est numer⁹.
Suscipiens mansuetos domin⁹, humilians autem peccatores vsq; ad trā.
Decimite dño i cōfessiōe, psallite deo nostro in cythara.
Qui operit celum nubibus, et parat terre pluuiā, qui p ducit in montibus fenū, et herbā, seruituti hominum.
Qui dat iumentis escā ipsorū, & pullis coruorū inuocantibus eum.
Non in fortitudine equi voluntatē habebit, nec in tibiis viri beneplacitū erit ei.

He y⁴ heleth the cōtryte i harte/ & byndeth vp theyr woundes.
He that telleth the nombre of the starres & calleth them all by theyr names.
Great is our Lorde/and great is his power/yea his wysdome is infynyte.
The lorde setteth vp the meke & bryngeth the vngodly downe to the grounde.
O synge vnto the Lorde with thankes gyuyng / syng prayses vpon the harpe vnto our god.
Whiche couereth the heauen with cloudes/ & prepareth rayn for the erthe/which maketh the hay & grasse to growe vpon the mountaynes to the seruyce of me
Whiche gyueth foder vnto the cattell and fedeth the yonge rauens that call vpon hym.
He hathe no pleasure in the strength of a horse/neyther delyteth he in any mannes legges.

Thyrde houre.

But the lordes delyte is in the that feare hym & put theyr trust in his mercye.

O lory be to the father/ & to the sonne/ and to the holy ghost.
As it was in the begynnyng/ & as it is nowe/ & euer shal be.
So be it.

¶ The antheme.

¶ The lorde is mercyfull yea so mercyfull that the earth is full of his mercye/ by the whiche he hath sent his sonne borne of a woman/ and made bonde vnto the lawe to redeme them that were vnder y^e^ law.

¶ The verlycle.

¶ O lorde here my prayer.

¶ The answere.

And let my crye come to the.

Beneplacitū est dño super timentes eū, et in eis qui sperant super mia eius.
Gloria patri & filio et spiritui sancto.
Sicut erat in principio et nunc & semper et in secula seculorū. Amen.

¶ Antiphona.

¶ Misericors dñs ideoq; misericors q^a^ ei^9^ misericordia plena est terra in qua misit filiū suū natū ex muliere, factum sub lege, vt eos qui sub lege erant redimeret.

¶ Versus.

¶ Dñe exaudi orationem meam.

¶ Responsus.

¶ Et clamor meus ad te veniat.

Thyrde houre.

¶ The prayer.

LOrde whiche by the Annuncyacyon of thy angel haste gyuen vs knowledge of the Incarnacyon of thy sonne Jhesus Chryst powre thy grace in to our hartes that we trustynge in hym/ throughe his passyon & death may be brought to the glory of the last resurrectiō. By y^e same our lord Jesus christ whiche lyueth and reygneth/ one God / with the father and the holy ghost worlde without ende. So be it.

¶ Oratio.

OMnium tuū quesum⁹ dñe mētibus nostris ut infunde, vt qui angelo nunciante christi filii tui incarnationē cognouim⁹ per passionem ei⁹ & mortem ad resurrectionis gloriam perducamur. Per eundē dominum nostrum Jesum christū qui cum patre & spiritu sctō viuit et regnat vn⁹ deus. Per oia scla seculorū. Amē.



Richard altil my good frende
with all my hartle I doo frende mend
And thus will pray that sonne
in spite of all that pumshil name



A memory of the passyon of Chryst.

Memoria de passione Christi.

ABoute thre houres after the sonne gan spring
All the Jewes cryed Jhesus to crucyfye.
And in skorne they him clothed with purple clothyng.

Crucifige clamitant hora tertiarum.

Illusus induitur veste purpurarum.

Richard Phillipps

Caput ei⁹ plagitur cozona spinarum.

And i stede of a crowne / on his heed they dyd tye.

Crucē poztat humeris ad locū penarū.

A crowne of thorne that pyeked cruellye.
And had hym forthe to a place where he dyed.
And w' a howge crosse on his shoulders they layed.

℣ Uersus

℟ The verlycle.

Adozam⁹ te christe & benedicimus tibi.

℣ We worshyp the Chryst with prayse and benedyctyon.

℟ Responsum.

Quia per sanctā passionē tuam rede misti mundum.

℣ The answere.

℣ For thou redemest the world by thy holy passyon.

℟ Oratio.

℟ The prayer.

O Domine Jesu christe filt dei viui q̄ de celis ad terrā de sinu patris descendisti & i ligno crucis quiq; plagas suscepisti, et sanguinem tuum pzeciosum in remissionem peccatozum nostrozum fudisti, te humiliter implozam⁹ ve i die iudicii

O Lorde Jhesu Chryst the sonne of the lyuynge God whiche from the bosome of the father from heauens dydest descende to the earthe / and on the woode of the crosse dydest suffre fyue woundes and shed thy precious blode for the remyssyon of our synnes / we mekely beseche the that in the day of iugement

we may be on the ryght hande/ and here thy swete sentence. Come ye blessed of my father/ enioy ye the kyngdome prepared for you from the begynnyng of the worlde. In the whiche kyngdom thou lyuest and reygnest god with y^e^ father for euer. So be it.

¶ The glorious passyon of our lorde Jhesu Christ / delyuer vs from sorowfull heuynesse / and bryng vs to the ioyes of paradyse. So be it.

¶ A memory of our lady.

HOly mother of god whiche hym hast conceyued. That of all the worlde / coulde not worthely be receyued. Thy sonne beseche thou with humble intercessyon. Vs for to purge of our trasgressyon. That by thy son redemed / we may to the place ascende.

ad dexterā tuā statuti audire mereamur Uenite bñdicti patris mei ptipite regnum ꝙ paratum est ãte constitutionē mūdi in quo cum patre viuis & regnas eternaliter deus. Amē.

Gloriosa passio domini nostri jesu xpi eruat nos à dolore tristi, et ꝓducat nos ad gaudia paradisi Amen.

Memoria de beata Maria.

Sancta dei genitrix que cō cepisti illum Quē totꝰ orbis nequit comprehēdere. apud illum obtine tuo pio interuentu culpas nras abluat Ue perhennis sedē glorie Per tuum filium redempti, valeamus scandere.

Thyrde houre
Where thou dwellest with hym
woride without ende.

℣ The verycle.

℣ Holy mother of God/ make
thy peteycon.

℟ The answere.

℟ That we may obteyne Chy-
stes pzomyssyon.

Vbi manes cū illo
sine tempore.

℣ Ora pro nobis sāc-
ta dei genitrix.

℟ Responsum.
℟ Ut digni efficia-
mur pzomissionib⁹
Christi.

℣ The pzayer

O God Whiche woldest thy
sonne to be incarnate of
the wombe of the blessed virgin
Mary/graunt to thy meke pety
cyoners/that we Whiche beleue
her verely to be y⁽ᵗ⁾ mother of god
by her pzayers before y⁽ᵗ⁾/we may
be helped. By the same our lozd
Christ. So be it.

℣ The gloryous passyon of the
bryghyns sonne.

Wyng vs to the blysse of the he
uenly kyngdome. So be it.

℣ Oratio.
Deus cui pedet
Marie vir-
ginis vtero verbū
tuum angelo nunci
ante, carne suscipere
doluisti, presta sup-
plicib⁹ tuis, vt qui
eam vere genitricē
dei credimus, eius
apud te intercessio-
nibus adiuuemur.
Per eundem xpm
dñm nostrū. Amen.
Ad illio hui virgi-
nis gloriosa.
Perducat nos ad
celestia regna.

Graunte that thy seruauntes
with a deuoute moode.
May ofte times tuetely remeber
The passyon of thy precyous
bloode.

O virgyn mary most gracious
O mother of God incōperable.
To thy sonne pray for vs
That he after death be fauou-
rable.

Glory be to the lorde of mighy-
tes moost.
That of a vyrgyn was bore.
Glory to the father and to the
holy ghost.
To thē be prayse for euer more.
So be it.

Concedemus famu
lis
Tuis memoriā
habere tui sanguī-
nis.

Maria plena gra,
Dei mater alma
Tuū precare filiū
Hoc faueat post exi
lium.

Gloria tibi dñe
Qui nat⁹ es de vir
gine
Cum patre et sācto
spiritu.
In sempiterna secu
la. Amen.

The antheme.
Taste se howe frendely. &c.

Antiphona.
Gustate et. &c.

The .xxxiii. psalme.
I wyll alwaye gyue thāk-
kes vnto the Lorde / his
prayse shal euer be in my mouth.

Psalmus .xxxiii.
Benedicā dñm
in omni tem
pore, semp laus ei⁹
in ore meo.

In dño laudabit alma mea, audiant mansueti et lętentur.

Magnificate dñm mecũ, & exaltemus nomẽ eius in idipsũ

Exquisiui dñm et audiuit me, & ex omnibus tribulationib⁹ meis eripuit me.

Accedite ad eũ & illuminamini, & facies vestre non confundentur.

Iste pauper clamauit, & dñs exaudiuit eum, & ex oibus tribulationib⁹ ei⁹ saluauit eum.

Immittit angelus dñi in circuitu timentiũ eũ, & eripiet eos.

Gustate et videte quã suauis est dñs, beatus vir qui sperat in eo.

Timete dñm oẽs sancti eius, quoniã

My soule shall make yet boast in the lorde/ the poore oppressed shall here therof and be glad.

Oprayse the Lorde with me/ and let vs magnifye his name together.

I sought the lorde/ & he herde me/ yea he delyuered me out of all my troubles.

Loke ye vnto hym/ and be ye lyghtened/ and your faces shall not be ashamed.

This poore man cryed vnto the lorde/ and he herde hym/ yea & delyuered hym out of all his troubles.

The angell of the Lorde pytcheth his tente rounde about them that feare hym/ and delyuereth them.

O taste and se how frendely the lorde is/ blessed is the man that trusteth in hym.

O feare the lorde ye that be his/ for they that feare hym

wyche no thyng.

The rythe shall wante & suffre hunger/ but they which seke the lorde shall wante no maner of thyng that is good.

Come hyther (O ye chyldren) herken vnto me/ I wyll teache you the feare of the lorde.

Who lo lyketh to lyue & wolde fayne se good dayes.

Let hym refrayne his tonge from euyll and his lyppes that they speake no gyle.

Let hym eschewe euyll and do good/ let hym seke peace and ensue it.

For the eyes of the Lorde are ouer the ryghteous/ & his eares are open to theyr prayers.

But the face of the Lorde beholdeth them that do euyll/ to dystroye the remembraunce of them out of the earth.

When the ryghteous crye/ the Lorde heareth them/ and dely-

non est inopia timẽtibus eum.

Diuites eguerunt & esurierunt, inquirentes aũt dñm nõ minuent oĩ bono.

Venite filii audite me timorẽ domini docebo vos.

Quis est homo qui vult vitam, diligit dies videre bonos?

Prohibet linguam suã a malo, & labia sua ne loquãt dolũ.

Diuertat a malo & faciat bonũ, inquirat pacem et persequatur eam.

Oculi domini sup iustos, & aures eius ad preces eorum.

Vultus autem dñi super facientes mala, vt perdat de terra memoriã eorum.

Clamauerunt iusti & dñs exaudiuit eos

et er omnibus tribulationibus eoꝝ liberauit eos.
Iuxta eſt dñs his qui tribulato ſunt coꝛde, et humiles ſpiritu ſaluabit.
Multe tribulationes iuſtoꝝum, et de omnibus his liberabit eos dominus.
Custodit dñs oia ossa eoꝝ, unū ex his non conteretur.
Mozs peccatoꝝum pessima, et qui oderunt iustum delinquent.
Redimet dñs animas seruoꝝū suoꝝū, et non delinquent omnes qui speraut in eo.
Gloꝛia patri ⁊ filio et spiritui sancto.
Sicut erat in pꝛincipio et nunc ⁊ semper et in seculis seculoꝝū. Amen.

uereth the out of all their troubles.
The Lorde is nye vnto them that are contrite in harte, and wyll helpe suche as be of an humble spyryte.
Great are the troubles of the righteous, but the lorde wyll delyuer the out of all.
He kepeth all their bones, so that not one of them is broken.
But vnfortune shall slee the vngodly, and they that hate the ryghteous shall be gylty.
The lorde wyll delyuer the soules of his seruauntes, & all they that put their trust in hym shall not offende.
Glory be to the father, and to the sonne, & to the holy ghost.
As it was in the begynnyng & as it is nowe, & euer shall be. So be it.

¶ The. cxviij. psalme.

O Do wel vnto thy seruaũt that I may lyue/and kepe thy wordes.

Open thou myne eyes / and so shall I spye oute wonderous thynges in thy lawe.

I am a straunger vpon earth o hyde not thy cõmaundementes fro me.

My soule breaketh out / for the veray feruent desyre that I haue alwaye vnto the iudgementes.

Thou rebukest the prowde / cursed are they that departe frõ thy cõmaundementes.

O tourne fro me shame and reproche / for I kepe thy testymonyes.

Princes also sate and spake against me / but thy seruaũt was occupyed in thy statutes.

Psalmus. cxviij.

Retribue seruo tuo, viuifica me et custodiã sermones tuos.

Reuela oculos meos, et considerabo mirabilia de lege tua.

Incola ego sum in terra, non abscõdas a me mãdata tua.

Concupiuit anima mea desiderare iustificationes tuas, in omni tempore.

Increpasti superbos maledictos qui declinãt a mãdatis tuis.

Aufer a me obpprobriũ et contemptũ, q̃ testimonia tua exquisiui.

Etenim sederũt pricipes et aduersũ me loq̃bãt, seruus aũt tuus exercebat iustificationibus tuis.

Nam & testimonia tua meditatio mea est & cōsilium meū iustificationes tue.
Gloria patri & filio et spiritui sancto.
Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Psalmus. C. xvi.

Laudate dñm omēs gentes laudate eū omēs pp̄li
Quōm confirmata est super nos mia ei⁹ & veritas dñi manet in eternum.
Gloria patri et filio & spiritui sancto
Sicut erat in principio & nunc et semper & in secula seculorum. Amen.

Antiphona.

Gustate et videte quām suauis ē dñs beat⁹ vir q̄ sperat in eo, nō pōres nri speraverunt in te dñe.

For in thy testymonyes is my delyte & they are my counsellers.
Glory be to the father/ & to the sonne/ and to the holy ghost.
As it was in the beggynnyng/ & as it is nowe/ & euer shall be. So be it.

¶ The. C. xvi. psalme.

O prayse the Lorde all ye geneyles / laude hym all ye people.
For his mercyfull kyndnes is euermore & more towarde vs/ and the trueth of the Lorde endureth forever.
Glory be to the father / and to the sonne/ and to the holy ghost
As it was in the beggynnyng & as it is nowe/ & euer shall be. So be it.

¶ The antheme.

¶ Taste and se howe frendely the Lorde is/ blessed is the man that trusteth in hym/ for our fathers (lorde) hoped in thee/ they

trusted in the & thou dydest deliuer thē they called vpon the & were holpen / they put theyr trust in the and were not confounded.

℣ The verlycle.

℣ O lorde here my prayer.

℟ The answere.

℟ And let my crye come to the.

℣ The prayer.

LOrde whiche by the Annunciacyon of thy angel haste gyuen vs knowledge of the Incarnacyon of thy sonne Jhesus Christ powre thy grace in to our hartes that we trustynge in hym / throughe his passyon & death may be brought to the glory of the last resurrectiō. By y^e same our lorde Jesus christ whiche lyueth and reygneth / one God / with the father and the holy ghost worlde without ende. So be it.

sperauerunt in te & liberasti eos, inuocauerunt te & salui facti sunt: sperauerunt in te et non sūt confusi.

℣ Uerlus.

℣ Dirige gradus meos ad orationem meam.

℟ Responsum.

℟ Et clamor meus ad te veniat.

℣ Oratio.

OCtiam tuā quesumꝰ dñe mētibus nostris infunde, vt qui angelo nunciante christi filii tui incarnationē cognouimꝰ per passionem eiꝰ & crucem ad resurrectionis gloriam perducamur. Per eundē dominum nostrum Jesum christū qui tecum parē & spiritu sctō viuit et regnat vnꝰ deus. Per oia scla seculorū. Amē.



℣ Memoria de passione Christi.

℟ A memory of the passyon of Chryst.

Hora sexta Jesus est cruci confixus.

The syxte houre springyng before the myddaye. Jesus hande & fote to the crosse they nayled.
With the shamfullest deth that they contryue may.

Syxte houre.

They hong hi bytwene .ij. theues y' the blode downe trayled And thā for payne great thurst hym assayled.

His thurst for to quenche / they profered hym gall.

This lambe so illuded bought our synnes all.

¶ The verlycle.

¶ We worshyp the Christ with prayse and benedycyon.

¶ The answere.

¶ For thou redemest the world by thy holy passyō.

¶ The prayer.

LOrde Jhesu Christ the sonne of the lyuyng god whiche for our redempcyon in the syxte houre dydest ascende the patyble of the crosse / and shedest thy blood thorowe thy fyue Woundes for the remyssyon of our synnes / We mekely besethe the that after oure deathe thorough the meryte of that

Atq; cum latronib⁹ pendens deputat⁹.

Pre tormentis sitiens fele saturatus
Agnus crimen deluit sic iudicatus.

¶ Versus.

Adorām⁹ te christe & benedicamus tibi.

¶ Responsum.

¶ Quia per sanctā passionē tuam redemisti mundum.

¶ Oratio.

DOmine Jesu christe fili dei viui qui hora sexta pro redemptione mundi, crucis patibulū ascendisti, et sanguinem tuum pretiosū, per quinq; vulnera tua i remissionē petōr nostrorū fudisti, te humiliter deprecamur, vt post obitum nostrū

per eandē passionē, nos paradisi ianuam introire mereamur. Qui viuis et regnas cū deo patre in vnitate spūs sancti deus per oīa secula seculorum. Amen.

Gloriosa passio domini nostri iesu xpi eruat nos a dolore tristi, et ducat nos ad gaudia paradisi Amen.

Memoria de beata Maria.

O Beata maria et sācta virgo que de spiritu sācto concepisti filiū dei altissimi, trinam regentem machinam,

same passion we may entre the gate of paradyse whiche lyuest and reygnest god with god the father in the vnyte of the holy ghost/ worlde without ende. So be it.

¶ The glorious passyon of our lorde Jhesu Chryst / delyuer vs from sorowfull heuynesse / and bryngе vs to the ioyes of paradyse. So be it.

¶ A memorye of our lady.

O Blessed Mary / and holy vyrgyn whiche dydest conceyue of the holy ghost. The gouernoure of the tryple engyn. The sonne of god of myghtes moost. Remember vs of charyte. which of god hast cōtemplacio To pray for vs to the deite To tourne from vs his indygnacyon.

hostri ob tuam charitatem memorare, que cū deo gloriaris, ora p nobis ad deum, ꝫ auertas indignationem suā a nobis.

Syxte houre.

℣ The verſycle.

℣ Holy mother of God make thy petycyon.

℟ The anſwere.

℟ That we may obteyne Chriſtes promyſes.

℣ The prayer.

GOd our fragylyte mercyfull God / Graunt thy helpe that we which of the holy mother of God and vyrgyn Mary do make remembraunce by the helpe of her interceſſyon we maye ryſe from our iniquites thorowe Chryſt our lorde. So be it.

℣ The glorious paſſyon of the vyrgyns ſonne.

℟ Bryngе vs to the bliſſe of the heuenly kyngdom.

℣ Verſus.

Ora pro nobis ſcta dei genitrix.

℟ Reſponſum.

℟ Ut digni efficiamur promiſſionib⁹ Chriſti.

℣ Oratio.

CONcede miſericors deꝰ fragilitati noſtre p̄ſidiū, vt qui ſcte dei genitricis et virginis marie memoriā agim⁹, intercelſionis eius auxilio, a noſtris iniquitatibus reſurgamus. Per xp̄m dn̄m noſtrum. Amen.

Paſſio ſcti vi virginis gloriosa.

Perducat nos ad celeſtia regna.

The nynth houre.



Deus in adiutoriū meū intende.

Dñe ad adiuuandū me festina.

Gloria patri & filio & spiritui sancto.

Sicut erat in principio & nunc & semp & in secula seculorū. Amē. Alleluya.

O God bende thy selfe into my helpe.

O lorde haste the to helpe me.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ and as it is nowe/ & euer shalbe So be it. Prayse ye the lorde.

Nynth houre.

¶ The hymne.

O Dine holy ghost / o creatour eternall.
In our mynd to make visitacyō
And fulfyll thou with grace supernall.
Our hartes that be of thy creacyon.
Remember Lorde/authour of saluacyon.
That somtyme of a virgi pure.
Without helpe of mannes operacyon.
Thou tokest vpō the our frayle nature.
And as thou of thy clemencye and mere mercy specyall.
Above her desertes hast chosen among all other.
And toke her to suche fauour & grace supernall.
That thou Woldest be her sonne and she to be thy mother.
So we beseche the chyldē moste tender.

¶ Hymnus.

O Eni creator spiritus
Mentes tuorum visita.
Imple superna gratia,
Que tu creasti pectora.

Memento salutis auctor,
Quod nostri quondam corporis,
Ex illibata virgine
Nascendo formam sumpseris.

Tenuilis eius meritis,
Sed sola tua clementia.

Hanc donasti gratiam.
Ut mater tua sierit

Sit Christe clemētissime

Concede tuis famulis.

Sepius memoziã
Habere tui langũinis.

Maria plena gĝa,
Dei mater alma
Tuũ pzecare kiliũ
Hoc ſaueat poſt exi
lium.

O lozia tibi dñe

Qui natꝰ es de vir
gine
Cum patre et ſãcto
ſpiritu.
In ſempiterna ſecu
la. Amen.

Antiphona.
Dñs pzope eſt. ꝛc.
℣ Pſalmus. lxvi.

Deꝰ miſeriat
noſtri ⁊ be-
nedicat nobis, illu-
minet vultũ ſuũ ſup
nos ⁊ miſereat nꝛi.
Ut cognoſcamꝰ in
terra viã tuã in o-
bus gentibus ſalu-
tare tuum.

Graunte that thy ſeruauntes
with a deuoute moode
May ofte times ſwetely remẽber
The effalyon of thy pzeyous
bloode.
O virgyn mary moſt gracious
O mother of God incõperable.
To thy ſonne pzay foꝛ vs
That he after death be ſauou-
rable.
O loꝛy be to the loꝛde of myght-
tes moſt.
That of a vyzgyn was boꝛe.
Gloꝛy to the father and to the
holy ghoſt.
To thẽ be pzayſe foꝛ euer moꝛe.
So be it. ℣ The antheme
℣ The loꝛde is nye vnto. ꝛc.

℣ The. lxvi. pſalme.

God be mercyful vnto vs
bleſſe vs and ſhewe the
lyght of his countenaunce vpõ
vs and haue mercye vpon vs.
℣ That we may know thy way
vpõ the earth thy ſauyng heith

among all heathen.

Let the people prayse the (O god) yet let al people prayse the
O let the people reioyce and be glad/ that thou iudgest the folke ryghteously/ and gouernest the nacyons aboue earth.
Let the people prayse the (O lorde) let all people prayse the/ the earth hath brought forthe her fruyte.

God (euē our awne god) gyue vs his blessyng/ god blesse vs/ & let all the endes of the worlde feare hym.

Glory be to the father/ and to the sonne/ and to the holy ghost
As it was in the begynnyng/ & as it is nowe/ & euer shall be.
So be it.

In the. cxviii. psalme.

My soule cleueth to the dust/ o quycken thou me accordyng to thy worde.
I knowleged my wayes/ and

Confiteantur tibi populi deus, confiteant tibi ppli oēs.
Letentur & exultēt gentes, qm̄ iudicas populos in equitate & gentes in terra dirigis.
Confiteant tibi populi deus, cōfiteant tibi populi oēs terra dedit fructū suū.
Benedicat nos deus deus noster bēdicat nos deus: & metuāt eū oēs fines terre.
Gloria patri et filio & spiritui sancto
Sicut erat in principio & nunc et semper & in secula seculorum. Amen.

Psalmo. C. xviii.

Adhesit pauimēto anima mea, viuifica me secundū verbū tuū.
Vias meas enūcia

ni ꝙ erauditi me,
doce me iustificatio
nes tuas.
Ꝟ iam iustificatio-
num tuarū instrue
me, et exercebor in
mirabilibus tuis.
Ꝺormitauit ani-
ma mea pre tedio,
confirma me in ver
bis tuis.
Ꝟ iam iniquitatis
amoue a me, ꝙ de le
ge tua miserere mei
Ꝟ iam veritatis ele
gi, iudicia tua nō sū
oblitus.

Adhesi testimoniis
tuis dne, noli me cō
fundere.
Ꝟ iam mandatorū
tuorum cucurri, cū
dilatasti cor meum.
Ꝙ loria patri ꝙ filio
ꝙ spiritui sancto.
Sicut erat in prin
cipio ꝙ nunc ꝙ semp
ꝙ in secula seculorū.
Amē.

thou herdest me / Ꝺ teache me
then thy statutes.
Make me to vnderstande / the
way of thy cōmaundementes /
and so shall I talke of thy won
derous workes.
My soule slombreth for verye
werynesse / Ꝺ set me vp accor-
dyng to thy worde.
Take fro me the way of iniqui-
te and graunte me mercy accor-
dynge to thy lawe.
I haue chosē the way of truth
thy Judgementes haue I not
forgotten.
I stacke vnto thy testimonyes
o lorde confounde me not.
I haue ronne the waye of thy
cōmaundementes when thou
hast comforted my harte.
Ꝙ lory be to the father / and to
the sonne. ꝙ to the holy ghoste.
As it was in the begynnyng /
ꝙ as it is nowe / ꝙ euer shall be.
So be it.

Nyneth houre.

¶ The. C. xliii. pſalme.

I wyll magnyfye the (o ym Lorde and kyng) I wyll prayſe thy name for euer & euer Euery day wyll I gyue thankes vnto the / and prayſe thy name for euer and euer.

Great is the Lorde and merueylous worthy to be prayſed / there is no ende of his greatneſſe.

One generacyon ſhall prayſe thy workes vnto an other / and they ſhall declare thy power.

They ſhall be talkyng of thy worſhip / thy glory & ſhal ſhew forth thy wonderous workes.

So that men ſhall ſpeake of the myght of thy merueylous actes and tell of thy greatneſſe The memoryall of thy abundaunt kyndeneſſe / ſhalbe ſhewed and men ſhall ſynge of thy ryghteoulneſſe.

The Lorde is pacyent and

pſalmus. Cxliiii.

Exaltabo te deus meus rex, & bñdicã nom tuo in ſeculũ & in ſeculũ ſeculi. Per ſingulos dies bñdicã tibi, & laudabo nomen tuũ in ſeculũ & in ſeculũ ſeculi. Magn⁹ dñs & laudabilis nimis, et magnitudinis eius non eſt finis.

Generatio & generatio laudabit opa tua, et potentiã tuã pronunciabunt.

Magnificentiã glorie ſanctitatis tue loquentur, et mirabilia tua narrabunt

Et virtutẽ terribilium tuorum dicent & magnitudinẽ tuã narrabunt.

Memoriam abundãtie ſuauitatis tue eructabunt, & iuſticia tua exultabunt.

Miſerator & miſeri

cors dñs, patiens & multũ misericors.
Suauis est dominus vniuersis, & miserationes eius sup oia opera eius.
Cõfiteantur tibi dñe oia opera tua, & sancti tui benedicãt tibi.

Gloriã regni tui dicent, & potentiã tuã loquentur.
Vt notã faciant filiis hoim potentiã tuam, & gloriã magnificentie regni tui.
Regnũ tuũ regnũ oim seculoꝝ, & dñatio tua in oi generatione & generationẽ
Fidelis dñs in oib⁹ verbis suis, & sãct⁹ in oib⁹ opib⁹ suis
Allleuat dñs oẽs q̃ corruũt, & erigit oẽs elisos.
Oculi oim in te sperant dñe, & tu das escã illorũ in tempore opportuno.
Aperis tu manũ tuã

mercyfull/ longe sufferyng and of great goodnes.
The lorde is louyng to euery man/and his mercy is ouer all his workes.
All thy workes prayse the (o Lorde) and thy saynctes gyue thanke vnto the.
They shewe the glorye of thy kyngdom & talke of thy power
That thy power thy glorye & myghtynesse of thy kyngdome myght be knowen vnto men.
Thy kyngdome is an euerlastyng kyngdom & thy dominiõ endureth thorowe out all ages
The lorde is faythfull in al his sayinges/ & holy i al his workes
The lorde vpholdeth all such as shulde fall/and lyfteth vp al them that be downe.
The eyes of all wayte vpon the and thou gyuest them their meate in due season.
Thou openest thy hande and

tylleſt all thynges lyuyng with plenteouſneſſe.

The lorde is ryghteous in all his wayes and holy in all his workes.

The lorde is nye vnto all the that call vpō hym/ yea all ſuch that call vpon hym faythfully. He wyl fulfyl the deſyre of the y' feare hym/ he wyll here theyr crye and wyll helpe them.

The Lorde preſerueth all the that loue hym/ and wyll ſcatter abrode all the vngodly.

My mouthe ſhall ſpeake the prayſe of the lorde/ let all fleſſhe gyue thākes vnto his holy name for euer and euer.

Glory be to the father/ & to the ſonne/ and to the holy ghoſt.

As it was in the begynnyng/ & as it is nowe/ & euer ſhall be. So be it. The antheme.

The lorde is nye vnto al the that cal vpon hym/ yea all ſuch

& imples omne animal benedictione.

Iuſtus dñs in oībus vijs ſuis, & ſanctus in oībus operibus ſuis.

Prope eſt dñs oīb' inuocantibus eum, oībus inuocantib' eum in veritate.

Voluntatē timētiū ſe faciet, & deprecationē eorū exaudiet & ſaluos faciet eos.

Cuſtodit dñs oēs diligentes ſe, & oēs peccatores diſpdet.

Laudationē dñi loquetur os meū, & benedicat oīs caro nomini ſancto eius, in ſeculum & in ſeculū ſeculi.

Glozia patri & filio et ſpiritui ſancto.

Sicut erat in pncipio, et nūc et ſemp & in ſcla ſclorū. Amē.

Antiphona.

Prope eſt dñs oīb' inuocātib' eū, oīb'

inuocantibus eū in
ueritate ideo in ue-
ritate inuocabo te
domine.

℣. Uersus.
Dñe exaudi oza-
tionem meam.
℟. Responsum.
Et clamoz meus
ad te ueniat.

℣. Ozatio.
ORatiam tuā
quesum⁹ dñe
mētibus nostris in
funde, vt qui angē-
lo nunciante christi
filii tui incarnatio-
nē cognouim⁹ per
passionem ei⁹ & moz
tem ad resurrectio-
nis gloziam perdu-
camur. Per eundē
dominum nostrum
Jesum christū qui
cum patre & spiritu
sctō uiuit et regnat
un⁹ deus. Per oīa
scla seculoz̄. Amē.

that call vpon hym faythfully/
wherfoze to y' (o lozde) faythful
ly wyll I praye.

℣ The verlycle.
℣ O lozde here my prayer.
℟ The answere.
℟ And let my crye come to the.

℣ The prayer.
LOzde whiche by the An-
nuncyacyon of thy angel
haste gyuen vs knowledge of
the Incarnacyon of thy sonne
Jhesus Chryst/powze thy grace
in to our hartes that we trust-
ynge in hym/ throughe his pas-
syon & death may be brought to
the glozy of the last resurrectiō.
By y' same ourlozd Jesus chryst
whiche lyueth and reygneth /
one God / with the father and
the holy ghost wozlde without
ende. So be it.

from sodeyne death / from all persecucyon of our enemyes vysyble and inuysyble / for we wel knowe that by thy passyon we shal be saued. Therfore with a confydence of the large and inmesurable pytie we beseche the moost mercyful sauyour for thy moost benygne and holyest passyons that thou wylte protecte vs by thy gracyous helpe / and kepe vs from all euyl / and gyue vs grace that as we thus do remember thy passyon and death in the whiche thou dydest slee our synne i thy body / so we may also mortyfie our synnes in our bodyes and on our backes take thy crosse & folowe the whiche lyuest & reygnest worlde without ende. So be it.

¶ The glorious passyon of our lorde Jhesu Chryst / delyuer vs from sorowfull heuynesse / and bryngе vs to the ioyes of para-

a morte subitanea & improuisa, ab oi persecutõe inimicorũ visibiliũ & inuisibiliũ, scimꝰ enim qꝫ per passionẽ tuã salui erimꝰ. ideo de immẽsa tua pietate cõfisi te deprecamur piissime saluator & benignissimas stillas quas pro passionibus tuis vt benigno nos protegas auxilio, ab oiqꝫ malo nos preserues & nobis eã cõcedas gratiã qꝫ sicut nos passionẽ tuã & morte recolimus in qua nihil petimꝰ tuo corpore destructi ita & nos in nris corporibꝰ nrã pcã mortificare possimꝰ & tuã tollere crucẽ ad sequẽdũ te. qui viuis & regnas, per oia secula seculorꝫ. Amẽ.

O gloriosa passio domini nostri iesu xpi eruat nos a dolore tristi, & ducat nos ad gaudia paradisi Amen.

dyse. So be it.

¶ A memorye of our lady.

O Mother of God moost gracyous.

To whom Chryste Johñ dyd commende.

Sayenge mulier ecce filiꝰ tuus

Thy sorowes that he wolde amende.

Then shortly after he sayde

To Johñ beholde thy mother.

Thꝰ in hym yᵗ truste was layd

To comforte the aboue all other.

with lyke pyty e comforte vs

In this vale of mysery e

And pray to thy sonne Jesus.

To bryng vs to eternal glorye.

¶ The verlycle.

¶ Holy mother of God make thy petycyon.

¶ The answere.

That we may obteyne chrystes promyses.

Memoria de beata Maria.

O Mat dei gratiosissima, cui Johánem xps commendauit dicens, mulier ecce filius tuus vt tuos lineret dolores, deinde Johanni dixit, ecce mater, tua ita si creditum est pre ceteris vt te consolaretur. simili nos pietate confortа in hac valle miserie tuisq; ora pro nobis filiū Jesum vt ad eternam gloriam nos perducat.

¶ Versus.

¶ Ora pro nobis sancta dei genitrix.

¶ Responsum.

¶ Vt digni efficiamur promissionib' Christi.

As it was in the begynnyng/ & as it is nowe/ & euer shall be. So be it.

Sicut erat in principio & nunc & semp & in secula seculorū. Amē.

¶ The. Cxii. psalm.

¶ Psalmus. C. xii.

O Prayse the Lorde (O ye seruauntes) o prayse the name of the lorde.

Blessed be the name of y' lorde from this tyme forthe and for euer more.

The lordes name is worthye to be praysed/ from the rysynge vp of the sonne vnto the goyng downe of the same.

The Lorde is hye aboue all heathen/ and his glorye aboue the heuens.

Who is lyke vnto the Lorde our God that hathe his dwellynge so hye whiche humbleth hym selfe to beholde that is in heauen and earth.

Laudate pueri dñm, laudate nomen dñi.

Sit nomen dñi benedictū, ex hoc nunc & vsqz in seculum.

A solis ortu vsqz ad occasum, laudabile nomen domini.

Excelsus super omnes gentes dominꝰ & super celos gloria eius.

Quis sicut dominꝰ deus noster, qui in altis habitat humilia respicit in celo et in terra.

Suscitans a terra inopē, & de stercore erigens pauperem

Ut collocet eum cū principibus, cū principibus populi sui.

Qui habitare facit sterilē in domo, matrē filiorum letantē.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc & semper & in secula seculorum. Amen.

Psalmus. C. xxiij.

In exitu israel de egypto, domus Jacob de populo barbaro.

Facta est iudea sanctificatio eius, israell potestas eius.

Mare vidit & fugit iordanis conuersus est retrorsum.

Montes exultauerunt vt arietes, & col-

Which takest vp the symple out of the dust / and lyftest the poore out of the myre.

That he may set hym among the prynces / euen amonge the prynces of the people.

Which maketh the baren woman to kepe house / and to be a ioyfull mother of chyldren.

Glory be to the father / & to the sonne / and to the holy ghost.

As it was in the begynnyng / and as it is nowe / & euer shalbe So be it.

The. C. xiij. psalme.

When Israel came forth of Egipte & the house of Jacob frō among the straūge people.

Iuda was made his sanctuary Israell his domynyon.

The see sawe that & fled / Jordan tourned backe.

The mountaynes skyppyd lyke raunmes & the lytell hylles

lyke yong shepe.

WHat ayled the (O thou see) that thou fleddest / & thou Iordan tournedest backe.

& e mountaynes that ye skypped lyke rammes / and ye lytell hylles lyke yong shepe.

The erth trembled at the presence of the lord / at the presence of god of Iacob.

Which tourned the harde roekes in to a standynge water / & y' flynt stone in to springynge welles.

Not vnto vs (o lorde) not vnto vs / but vnto thy name gyue the prayse / for thy louyng mercye and faythfulnesse.

Wherfore shall the heathen say / where is nowe theyr god.

As for our god / he is in heuen he dothe what so euer it pleaseth hym.

Theyr ymages are but syluer & golde euē the worke of mēnes

les sicut agni ouiū.

Quid est tibi mare quod fugisti, et tu iordanis quia conuersus es retrorsū.

Montes exultastis sicut arietes, & colles sicut agni ouiū.

A facie dñi mota est terra, a facie dei Iacob.

Qui conuertit petrā in stagna aquarū, & tupem in fontes aquarum.

Non nobis dñe nō nobis, sed nomini tuo da gloriam, sup misericordia tua et veritate tua.

Ne quando dicant gentes vbi est deus eorum.

Deus autē noster in celo, omnia quecunq; voluit fecit.

Simulacra gentiū argentū & aurū, opera manuū hominū.

Os habent et non loquentur, oculos habẽt & nõ videbũt

Aures habẽt et nõ audient, nares habent et nõ odorabũt

Manus habẽt & nõ palpabũt, pedes habent et nõ ambulabũt nõ clamabũt in gutture suo.

Similes illis fiãt qui faciũt ea, et omnes q̃ cõfidũt in eis

Domus israell speravit in dño, adiutor eor̃ et protector eorum est.

Domus aaron speravit in domino, adiutor eorum & protector eorum est

Qui timent dñm sperauerunt in dño adiutor eorũ et protector eorum est.

handes.

They haue mouthes & speke not/eyes haue they but they se not.

They haue eares & heare not/noses haue they but they smell not.

They haue handes and handel not/fete haue they but they can not go/nether cã they speke in theyr throte.

They that made thẽ let them be lyke vnto thẽ: & lyke al such that put theyr trust in them:

But let the house of Israel put theyr trust in the Lord/for he is theyr socoure and defence.

Let the house of Aaron put theyr trust in the Lorde/ for he is theyr socoure and defence.

They that feare the Lorde: let them put theyr truste in the Lorde for he is theyr socoure & defence.

The Lorde is inyndefull of vs/and bleſſeth vs/ he bleſſeth the houſe of Iſrael/ he bleſſed the houſe of Aaron.

Dominus memor fuit noſtri, et benedixit nobis benedixit domui iſrael, bénedixit domui Aaron.

Lee he bleſſeth all them that feare the Lorde/both ſmal and great.

Benedixit omnib⁹ qui timent dominū pusillis cū maiorib⁹

The Lord encreaſe you more you and your chyldren.

Adiiciat dominus ſuper vos, ſup vos & ſup filios veſtros

Hor ye are the bleſſed of the Lord which made heuē & erth.

Benedicti vos a dño qui fecit celū & trā.

All the whole heuens are the Lordes / but the earth hath he geuen to the chyldren of men.

Celū celi domino, terrā autem dedit filiis hominum.

The deed prayſe not the (O Lorde) nether all them that go downe in to ſylence.

Nō mortui laudabūt te domine, neq; omnes qui deſcendunt in infernum.

But we that are a lyue wyll prayſe the Lord/frō thys tyme forth for euermore.

Sed nos qui viuimus benedicimus dño, et ex hoc nunc et vſq; in ſeculum.

Glory be to the father / and to the ſonne/ & to the holy ghoſt.

Glozia patri & filio et ſpiritui ſancto.

As it was in the begynnyng/ & as it is nowe/ & euer ſhall be.

Sicut erat in pzincipio et nunc et ſemper, et in ſecula ſeculozum, Amen.

Ho be it.

Psalmus. Cxxxiiii.

LAudate nomen domini, laudate serui dominū.

Qui statis i domo dñi, in atriis domꝰ dei nostri.

LAudate dñm qꝛ bonus dñs, psallite nomini eius quoniam suaue.

Quoniā iacob elegit sibi dñs, Israel in possessionem sibi.

Quia ego cognoui qꝺ magnus est dñs, qꝺ deꝰ noster pꝛe oibus dis.

Quia quecunqꝫ voluit dñs fecit, in celo ꝫ in terra, in mari ꝫ in oibꝰ abyssis.

Educēs nubes ab extremo terre, fulgura in pluuiā fecit

Qui pducit ventos

The. C. xxxiiii. psalme.

OPꝛayse the name of the Lorde pꝛayse it (o ye seruauntes of the lorde.)

Ye that stande in the house of the Lorde in the courtes of the house of our god.

O pꝛayse the lorde/ for the lorde is gracious/ o syng pꝛayses vnto his name for it is louely.

For why the Lorde hath chosen Jacob vnto hym selfe/ and Israel for his awne possessyon.

For I knowe that the Lorde is great/ and that our Lorde is aboue all goddes.

Whatsoeuer the lorde pleaseth/ so doothe he in heauen and in earth/ in the see/ ꝫ in all depe places.

He bryngeth forth the cloudes from the endes of the worlde/ he tourneth the lyghtenynges vnto rayne.

Bryngyng the wyndes out of

eyen treatures / Whiche smote the fyrst borne of Egypte bothe of man / and beast.

He hath sent tokens and wonders in to the myddest of the (o thou lande of Egypte) vpon Pharao and al his seruauntes

Whiche smote dyuers nacyons and slewe myghty kynges

Seon the kynge of Amorytes / Og the kyng of Basan / & al the kyngdomes of Canaã.

And gaue their lande for an herytage / for an heritage vnto Israel his people.

Thy name (o lorde) endureth for euer so bothe thy memorial (o Lorde) from one generacyon to an other.

For the lorde wyl auenge his people and be gracyous to his seruauntes.

As for the ymages of the heathen / they are but syluer & golde the worke of mennes handes.

de thesauris suis, q̃ percussit primogenita Egypti ab homine vsq; ad pecus.

Emisit signa & prodigia in medio tui egypte, in pharaonem & in omnes seruos eius.

Qui percussit gentes multas, & occidit reges fortes.

Seon regẽ Amorreorũ, & Og regem Basan, & vniuersa regna Canaan.

Et dedit terrã eorũ hereditatẽ, hereditatẽ Israel populo suo

Domine nomen tuũ in eternũ, dñe memoriale tuũ in generatione & generationẽ

Quia iudicabit dominus populũ suũ, & in seruis suis deprecabitur.

Simulacra gentũ argentũ & aurũ, opera manuũ hominũ.

Os habent et non loquẽtur, oculos habẽt et non videbũt.

Aures habẽt et nõ audient, neq; enim est spũs i ore ipsoꝝ.

Similes illis fiãt qui faciũt ea, et oẽs qui confidũt in eis.

Domus Israel benedicite dominum, domus aaron benedicite dominum.

Domus leui benedicite dominũ, qui timetis dominũ benedicite dominum.

Benedictus dominus ex syon, qui habitat in Jerusalem.

Glozia patri & filio et spiritui sancto.

Sicut erat in pzincipio, et nunc et semper, et in secula seculozum. Amen.

They haue mouthes & speke not/eyes haue they but they se not.

They haue eares & yet they here not/neyther is there any breth in theyr mouthes.

They that make them let them be lyke vnto the/and all they that put theyr truste in them.

Pzayse the Lozde/ ye house of Israel/pzayse the lozd ye house of Aaron.

Pzayse the Lozde ye house of Leui/ye that feare the Lozde pzayse the Lozde.

Pzayed be the Lozde of Syon whyche dwellyth at Jerusalem.

Glozye be to the father/and to the sonne/and to the holy ghost.

As it was in the begynnyng/ & as it is nowe/& euer shall be. So be it.

¶ The. cxxvb. psalme.

O Geue ye thākes vnto the Lorde for he is gracyous for his mercy endureth for euer
O geue ye thākes vnto y^e^ god of all goddes/for his mercy endureth for euer.
O thāke ye the Lord of all lordes/for his mercy endureth for euer.
W hiche onely doth great wonders / for his mercye endureth for euer.
W hiche by his wyldōe made the heuens/for his mercy endureth for euer.
W hych layde out the earth aboue the waters/for hys mercy endureth for euer.
W hych hath made the great lyghtes for hys mercye endureth for euer.
T he sonne to rule the day for his mercy endureth for euer.
T he mone and the starres to

psalmus. cxxxvb.

C Onfitemini domino, qm̄ bonus, qm̄ in eternum mia eius.
C onfitemini deo deorū, qm̄ in eternū misericordia eius.
C onfitemini domino dominorum, qm̄ in eternū mia eius.
Q ui facit mirabilia magna solꝰ, qm̄ in eternum mia eiꝰ.
Q ui fecit celos in intellectu, qm̄ in eternum mia eius.
Q ui firmauit terrā super aquas, qm̄ in eternum mia eiꝰ.
Q ui fecit luminaria magna, qm̄ in eternum mia eius.
S olem in potestatem diei, qm̄ in eternū misericordia eiꝰ.
L unam et stellas

in potestate noctis, quoniã in eternum misericordia eius.

Qui percussit egiptũ cum primogenitis eorũ, quoniã in eternum misericordia eius.

Qui eduxit Israell de medio eor, quoniam in eternum misericordia eius.

In manu potenti et brachio excelso, quoniã in eternũ mia eius.

Qui diuisit mare rubrũ in diuisiones quoniã in eternum misericordia eius.

Et eduxit israell p mediũ eius, quoniã in eternum mia eius.

Et excussit pharaonem et virtutem eius in mari rubro, quoniã in eternum mia eius.

Qui traduxit populũ suũ p desertũ, quoniã in eternum mia eius.

Qui percussit reges

gouerne the nyght/ for his mercye endureth for euer.

Whiche smote Egypte with theyr fyrst borne/ for his mercye endureth for euer.

And brought out Israel from among them/ for his mercye endureth for euer.

With a myghtye hande and a stretched out arme for his mercye endureth for euer.

Whiche deuyded the reed see in two partes/ for his mercye endureth for euer.

And made Israell to go thorowe the myddes of it/ for his mercye endureth for euer.

But as for Pharao and his hoost/ he ouerthrewe them in in the reed see/ for his mercy endureth for euer.

Whiche led his people thorowe the wylderneſſe/ for his mercye endureth for euer.

Whiche smote great kyngꝛes/

for hys mercy endureth for euer
Y. ee and slew myghty kynges
for hys mercy endureth for euer.
Sihon kynge of the Amorites/ for hys mercy endureth for euer.
And Og the kynge of Basan for hys mercy endureth for euer
And gaue away̅e theyr lande for an heritage / for hys mercye endureth for euer.
Et uē for an heritage vnto Israel hys seruaunte/ for hys mercy endureth for euer.
Who hych remēbred vs whē we were in trouble for hys mercy endureth for euer.
And hath redemed vs frō our enemyes / for hys mercy endureth for euer.
Who hych geueth foode vnto al flesshe/ for hys mercye endureth for euer.
O geue ye thākes vnto y' God of heauen/ for hys mercy endu-

magnos, qm̄ in eter-
num mia eius.
Et occidit reges
fortes, quoniam in-
eternum v'ia eius.
Syhō regē amor-
eorum quoniam in-
eternum mia eius.
Et og regem basā,
quoniam ineternū
misericordia eius.
Et dedit terram eo
rum hereditatem,
quoniam ineternū
misericordia eius.
Hereditatem Isra
el seruo suo, quoni-
am ineternū mia ei9.
Quia in humilita-
te nra memor fuit
nri, qm̄ ineternum
misericordia eius.
Et redemit nos ab
inimicis nostris,
qm̄ ineternū mia ei9.
Qui dat escā oi car
ni, qm̄ ineternum
misericordia eius.
Cōfitemini deo ce-
li, quoniam ineter-

nã miſericordia eiꝰ.
Confitemini domino dominorum, quia in eternum miſericordia eius.
Gloria patri & filio & ſpiritui ſancto.
Sicut erat in principio, et nunc et ſemper et in ſecula ſeculorũ. Amen.

Antiphona.
Quantas debemꝰ deo referre gratias, qui filio ſuo non pepcit ſed pro nobis omnibus tradidit eum, ac ille ex intacta virgine natꝰ homo factus eſt eripiens nos a vana nra cõuerſatione & ex patrũ traditionibꝰ accepimꝰ non corruptibili argẽto aut auro, ſed pretioſo ſanguine ſuo tãq̃ agni immaculati, ei ergo laus ſit pheanus cuius mia manet in eternum.

reth for euer.
O thanke the Lorde of al Lordes/for hys mercy endureth for euer.
Glory be to the father / to the ſonne/and to the holy ghoſt.
As it was in the begynnynge as it is now and euer ſhalbe.
So be it.

Antheme.
O How much ought we to geue thankes to God / whych hath not ſpared his owne ſõne/but gaue hym for vs al and he borne of an immaculate virgine was made man & redemed vs frõ our vayne cõuerſacion which we receyued by the tradicions of the fathers not with corruptible ſyluer & golde but with the precious bloude of Chriſt as of a lãbe vndefyled & wythout ſpot/to hym therfore be continual prayſe/whoſe mercy endureth for euer.

¶ The Chapter.

The Angell of the Lorde appeared vnto Joseph in a dreame/sayeng: Joseph the sõne of Dauid feare not to take vnto the Marye thy wyfe/ for that which is cõceiued in hir is of the holy ghost/ she shal bring forth a sonne/ and thou shalte cal hys name Jesus/ for he shal saue hys people from theyr synnes. Thankes be to God.

¶ Capitulum.

Math. i.

Angelus domini apparuit i sõnis ei, dicés Joseph fili Dauid. Noli timere accipere Mariam cõiugẽ tuam, quod enim in ea natũ est, de spũ sãcto est, pariet autem filium, et vocabis nomen eius Jesum, ipse enim saluũ faciet populũ suum a peccatis eoꝝ.

Deo gratias.

¶ The hymne.

Let vs prayse the Lorde omnipotent
whyche on hys people is so tender
Magnifye hym wyth harte diligent
For due thãkes we can not render.
From the heauens he descended

¶ Hymnus.

Laudetur ds us olpotẽs,
Qui clemens est in populum
Laudemꝰ illum animo
Nec dignas referre possimus.
Descẽdit de celestibus

Caste in virginis v
terum.
Fuso vt cruore ani
me
Nostre sanaret vul
nera.

Mater ora filium

Nature memor fra
gilis

Naturam vt ille re
paret
Illa interueniat p-
cibus.

Nunc Christe solu-
ēs precium
Peccati et reatuum
Non pereamus fa-
muli
Quos sāguine mer
catus es.

Maria plena gra-
tia
Dei mater alma

Tuum precare filiu-
um
Hoc faueat post ex-

In to y' wombe of a virgin pure
he shed hys blonde our fautes
to amende.
And of our sycke soules dyd the
cure.
To thy childe o mother make
thy peticion.
Our infirmitie hauyng in remē
brauce.
That he by grace may amende
our condicion.
And thou by prayer to make
intretaunce.
Now Christ whych hast payd
thē pryce.
Of our synne and preuaricatiō.
Se vs not dāpned in ony wyse
whych thou hast bought by thy
passion.
O virgine Mary moost gracio-
ous
O mother of Christ incompara
ble.
To thy swete sōne pray for vs
That he in deathes houre be

lauozable.

Glozy be to the sonne of myghteest moost.

That of a virgine chast was boze.

Glozy to the father / and to the holy ghost.

To them be prayenge for euermoze. So be it.

℣ The verficle.

Grace in thy vysage encreaseth euermoze.

℟ The answere.

Thou hast ben blessed of God therfore.

℣ The antheme.

O Lorde moost. &c.

℣ The songe of blessed Mary.

MY soule magnifyeth the Lorde.

And my spyrete hath reioyced in God my sauioure.

For he hath loked on the lowe degree of hys hande mayden / be

lium

Gloria tibi domine

Qui natus es de virgine

Cum patre et sancto spiritu

In sempiterna secula. Amen.

℣ Versus.

℣ Diffusa est gratia in labijs tuis.

℟ Respondeam.

℟ Propterea benedixit te deus in eternum.

℣ Antiphona.

℣ O misericordissime, &c.

℣ Canticum beate Marie.

MAgnificat anima mea dominum.

Et exultauit spūs me⁹, in deo salutari meo,

Quia respexit humilitatē ancille sue.

ecce enim ex hoc beatam me dicẽt oẽs generationes.

Quia fecit mihi magna qui potens est, & sanctũ nomẽ ei⁹

Et misericordia eius a progenie in progenies, timentibus eum.

Fecit potentiã in brachio suo, dispersit superbos mente cordis sui.

Deposuit potẽtes de sede, et exaltauit humiles.

Esurientes implenit bonis, & divites dimisit inanes,

Suscepit Israell puerum suum, recordatus misericordie suę.

Sicut locutus est ad patres nostros, Abraham et semini eius in secula.

Gloria patri & filio

holde now frõ hens forth shall all generacions call me blessed.

For he that is myghtye hath done to me great thynges and blessed is hys name.

And his mercy is alwaies on them that feare hym throughout all generacions.

He hath shewed strẽgth wyth hys arme he hath scatered thẽ that are proude in the ymagynacion of theyr hartes.

He that put downe the myghtye from theyr seates: & hath exalted thẽ of lowe degre.

He hath fylled the hõgry with good thynges: & hath sẽt away the ryche emptye.

He hath remẽbred mercy: and hath holpen hys seruaunte Israel.

Euen as he promysed to oure fathers Abraham: and to hys sede for euer.

Glorye be to the father: to the

shynne and to the holy ghoste.
As it was in the begynnynge as it is now/and euer shalbe be So be it.

et spiritui sancto.
Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

¶ The Antheme.

O Lorde moost mercyfull God whyche of thy mere mercy hast chosē the blessed virgin Mary to be y' mother of thy sōne Jesus Christ/ whom thou so enkindlest with thy loue & replenishedest hir with grace that not only hir mouth but also hir soule dyd magnify the o Lorde and sette forthe thy prayses. Graunt vs Lorde to haue a feruente loue towardes the that fayned deuocion set alyde / We may also wyth our soules magnifye the / and geue continuall thankes for the redēpcion that we haue by Jesus Christe.

¶ Antiphona.

O Misericordissime dñe dequi beatam virginē mariam et merita tua misericordia in filii tui Jesu christi genitricem elegisti, quam etiam tua caritate sic accedisti et tua grana replesti, vt illi⁹ non solū os sed ala te(domine) magnificaret tuāq; gloriam enarraret, largire nobis dñe ardēt ē erga te habere amorē, vt religione ficta seclusa, nīs ale magnificare te solū possīt, atq; tibi sēp gras agere pro redēptione quā arte pimus per Jesum Christum.

¶ Versus.
Dñe exaudi oratiõnem meam.
¶ Responsum.
Et clamor meus ad te veniat.

¶ Oratio.
OCatiam tuã quesum⁹ dñe mẽtibus nostris infunde, vt qui angelo nunciante christi filii tui incarnatiõẽ cognouim⁹ per passionem ei⁹ & mortem/ad resurrectionis gloriam perducamur. Per eundẽ dominum nostrum Jesum christũ qui cum patre & spiritu sctõ viuit et regnat vn⁹ deus. Per oĩa sæcla seculorũ. Amẽ.
¶ Memoria de sãcto spiritu.
¶ Antipho.
¶ Veni sãcte spũs reple tuorũ corda fidelũ, et tui amoris

Euensonge.
¶ The Versicle.
Lorde God heare my prayer.
¶ The Answere.
And let my crye come to the.
¶ The prayer.
LOrde whiche by the Annuncyacion of the angel haste gyuen vs knowledge of the Incarnacyon of thy sonne Christe / powre thy grace in to oure hartes that we trustynge in hym/ throughe his passyon & death may be brought to the glory of the last resurrectiõ: By y⁹ same ourlorde Jesus christ whiche lyueth and reygneth/ one God / with the father and the holy ghost worlde without ende. So be it.

¶ The memory of the holy ghost.
¶ Antheme.
¶ Come holy spirite of god inspyre thou the hartes of them that beleue in the/ and kindle in

them the fyre of thy holy loue.

℣ The verycle.

℣ Sende forth thy spirite / and they shall be made newe.

℟ The answere.

℟ For so renuest thou the soule of man.

℣ The prayer.

O God whych hast instructed the hartes of the faithfull/by the inspiracion of the holy ghost/graunt that we in the same spirite maye fauoure the truth / and euermore reioyce in hys holy cõsolacion. By Christ our Lorde. So be it.

℣ A memory of the moost holy Trinite.

℣ The antheme.

℣ Delyuer vs/saue vs/ iustifye vs/o blessed trinite.

℣ The verficle.

℣ Blesse we the father/and the sonne/wyth the holy ghost.

℟ The answere.

in eis ignē accende

℣ Versus.

℣ Emitte spiritum tuum et creabũtur.

℟ Responsum.

℟ Et renouabis faciem terre.

℣ Oratio.

Deꝰ qui corda fidelium sancti spiritꝰ illustratione docuisti da nobis in eodem spiritu recta sapere, et de eiꝰ semp sctã consolatione gaudere. Per Christũ dominum nostrũ. Amen.

℣ Memoria de sãctissima trinitate.

℣ Antiphona.

Libera nos, salua nos, iustifica nos o beata trinitas.

℣ Versus.

Benedicamus patrem et filium cum sancto spiritu.

℟ Responsum.

Laudemus & superexaltem⁹ eū in scla.

Oratio.

OMnipotens sempiterne deꝰ qui dedisti famulis tuis in confessione vere fidei eterne trinitatis gloriā agnoscere et in potentia maiestatis adorare vnitatē, quesumus, vt eiusdē fidei firmitate ab omnibus semper muniamur aduersis. Qui vivis & regnas deꝰ Per omnia secula seculorum. Amen.

Praise we hym and exalte we hym euermore.

¶ The prayer.

ALmighty & euerlasting God whiche hast graūted to vs thy seruauntes/ through confessyon of the true fayth/ for to acknowlege the glory of the eternal Trinite/ and to honour the/ one God in thy almyghtye maiestye/ we beseche the that through our stedfastnesse in the same fayth we may be alwaies defended from all aduersytye/ whiche lyuest and reygnest one God/ worlde without ende. So be it.

¶ Memoria de beata Maria.

¶ Antiphona.

¶ O gloriosa mater dei, o virgo ppetua maria que dominum dominantium portasti et inter omnes vna angelorū regē lactasti,

¶ A memorye of our Lady.

¶ The antheme.

¶ O glorious mother of god/ & perpetual vyrgyn mary which bydest bere the lord of al lordes & alone of al other bydest gyue sucke vnto the kyng of angels/

to our sinnes/ but after thy mercye saue vs thy vnworthy seruauntes / thou also ryse vp to our helpe/ & be to vs the toure of strength/ & the inexpugnable bukler of ryghteousnes/ agaime the face of both corporal & spirituall enemye. And also merryfully delyuer vs from all synne and payne of the same/ and frō all aduersite of body and soule mercyfully defende vs/ Whyche lyuest & reygnest one god World without ende. So be it.

The glorious passion of oure Lorde Jesus Christ/ deliuer vs from sorowfull heuines/ & bryngе vs to the ioyes of paradyse. So be it.

¶ A memory of our Lady.

ta nostra facias nobis sed secundū misericordiam tuam saluos nos fac indignos famulos tuos tu quoq; surge in adiutorium nrm̄ et esto nobis turris fortitudinis et clipeus inexpugnabilis iusticie a facie tam corporalis quā spiritualis inimici at q; ab oi peccato et pena misericorditer nos libera et ab omni aduersitate corporis et aie clementer defēde. Qui viuis et regnas deus per omnia secula seculorum. Amen.

Gloriosa passio domini nri Jesu xpi, eruat nos a dolore tristi, et ducat nos ad gaudia paradisi. Amen.

¶ Memoria de beata Maria.

Sancta Maria tuum ora
silium, adiuuet vt
infirmos spi, suc-
currat miseris, do-
lentes cõforet po-
pulogz suo, habun-
dãtiã tribuat gray
et veritatis vt et
clerici plebi assidue
predicent et femine
tuam immitentur
humilitatem.

Clerius.
Ora pro nobis sãcta dei genitrix.
Responsum.
Vt digni efficiamur promissionib9 xpi.
Oratio.
Omine deꝰ omnipotẽs, extende super nos misericordiam tuã et cõcede vt qui filii tui eius qz sancte genitricis memoriam agimus in vita presenti eos imitari semper lentiamus,

Euensonge.
HOlye Mary praye to thy sonne
The weke in spyete to encorage
To socoure the mysserable in theyr affliccion
To cõforte the sorowfull theyr sorowes to asswage.
And to his people abũdantly
Of his graces to geue/ & his verite/ to the clergy to preathe incessantly
And to women the to folowe with humilite.

The versycle.
Holy mother of God make thy petycyon. The answere.
That we maye obtayne chrystes promyssion.

The prayer.
OLorde god omnipotent extende thy mercy on vs/ and graunte that We whiche maketh a memorial of thy sõne and his mother maye haue alwayes the mynde to folow thẽ

C

Heare me whē I cal (o god) o lorde my rightuousnes thou that cōfortest me in my trouble Haue mercy vpon me/and herken to my prayer.

O ye sonnes of mē/howe lōge wyll ye blaspheme my honour why haue ye suche pleasure in vanite & seke after lies.

Knowe thys that the Lorde dealeth meruelously e with his sayntē/ and When I call vpon the Lorde he heareth me.

Be angrie but synne not/common with your owne hartes vpon your beddes/and remembre your selues.

Offre the sacrifices of rightuousnes & put your truste in the Lorde ther be many that saye: Who wyl do vs any good?

Where as thou (o Lorde) hast shewed vs the light of thy cōtinaunce.

Cum invocarem exaudiuit me deus iusticie mee, in tribulatione dilatasti mihi.

Miserere mei, et exaudi oꝛoem meā.

Filii hominū vsq; quo graui coꝛde, vt quid diligitis vanitatē et queritis mēdacium.

Et scitote qm̄ mirificauit dñs sanctū suum, dñs exaudiet me cum clamauero ad eum.

Irascimini et nolite peccare, que dicitis in coꝛdib⁹ vr̄is et in cubilibus vr̄is compungimini.

Sacrificate sacrificium iusticie et sperate in dño, multi dicunt quis ostendet nobis bona.

Signatum est sup nos lumen vultus tui domine.

Dedisti letitiam in corde meo a fructu frumenti vini et olei sui, multiplicati sūt

In pace in idipsū, dormiam et requiescam, qm̄ tu domine singulariter in spe constituisti me.

Gloria patri ꝛ filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum, Amen.

Psalmus .xxx.

In te dñe speraui nō confundar ineternū, in tua iusticia tua libera me.

Inclina ad me aurē tuā, accelera vt eruas me, esto mihi in deum protectorē, ꝛ in domum refugii vt saluū me facias.

Quoniam fortitudo mea et refugiū meum es tu, ꝛ propter

Thou reioyseste myne harte though theyr increase be great both in corne and wyne.

Therfor wyll I lay me downe in peace and take my reste / for thou Lorde onely setteste me in a sure dwellynge.

Glory be to the father / ꝛ to the sonne / and to the holy ghoste.

As it was in the beginnyng / and as it is now / ꝛ euer shalbe. So be it.

The .xxx. psalme.

In the (o lord) is my trust let me neuer be put to cōfucion / but delyuer me in thy righteousnes.

Bowe downe thyne eare to me / make hast to deliuer me / be thou my stronge rocke and a house of defence / that thou may saue me.

For thou arte my strōg holde and my castell / o be thou my

guyde/ and lede me for thy nayes sake.

Draw me out of the nette that they haue layde prently for me/ for thou arte my defence.

In to thy handes I cõmende my spyryte thou hast delyuered me (o Lord) thou god of truth.

Glory be to the father/ & to the sonne/ and to the holy ghost.

As it was in the beginnyng/ and as it is now/ & euer shalbe.

So be it/

The. cxxxv. psalme.

Behold (o prayse the lorde all ye seruauntes of the Lorde/ ye that by nyght stande in the house of the Lorde.

Lyfte vp your handes in the nyght vnto the sanctuary/ and prayse the Lorde.

The Lorde that made heaue & earth bleſſe the out of Syon.

Glory be to the father/ & to the sonne/ and to the holye ghoste.

ter nomen tuum de duces me et enutries me.

Et duces me de laqueo quẽ abscõderũt mihi, quoniam tu es protector meus.

In manus tuas cõmẽdo spiritũ meũ, redemisti me domine deus veritatis.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper & in secula seculorum. Amen.

Psalmus. cxxxiii.

Ecce nunc benedicite dñm, omnes serui dñi, qui statis in domo domini, i atrus domus dei nostri.

In noctibus extollite manus vẽas in sctã, & bñdicite dñm

Bñdicat te dñs ex Syon, qui fecit celum et terrã.

Gloria patri & filio et spiritui sancto.

As it was in the begynnynge & as it is now/and euer shalbe so be it.

¶ The .cxxxviii. psalme.

I wyl geue thankes to the (o Lorde) with my whole herte/euen before the goddes wyll I synge prayses vnto the. I wyl worship towardes thy holy temple/& prayse thy name Bycause of thy louynge kyndnesse and treuth/for thou hast magnified thy word accordyng vnto thy great name.

Whan I call vpon the heare thou me/and endewe my soule wyth muche strength.

All the kynges of the earth shal prayse the (O Lorde) whē they heare the wordes of thy mouth.

Yee they shal synge in the wayes of the lorde that great is the glory of the Lorde.

For though the Lorde be hye

Sicut erat in pncipio et nunc et semper et in secula seculorum. Amen.

Psalmus .cxxxviii.

Confitebor tibi dñe in toto corde meo, quoniam audisti ōnia oris mei, in cōspectu angelorū psallā tibi Adorabo ad tēplū sanctum tuū et cōfitebor nomini tuo.

Super misericordia tua et veritate tua, quoniam magnificasti super oīne nomen sanctū tuum.

In quacūq; die invocauero te exaudi me, multiplicabis in aīa mea virtutē.

Cōfiteant tibi dñe oēs reges terre, qa audierunt oīa verba oris tui.

Et cāent in vijs domini, quoniā magna est gloria dñi.

Quoniā excelsus dñs

yet hath he respecte vnto the lowly / as for the proude he beholdeth hym afarre of.

Though I walke in the myddest of trouble / yet shall I not fear for thou refreshest me thou shalte stretch forth thyne hãde vpon the furiousnesse of myne enemyes / and thy ryght hande shall saue me.

The lorde shal make good for me / yee thy mercy (o lorde) endureth for euer / despise not thẽ the worke of thyne owne handes.

Glory be to the father / & to the sonne / and to the holy goost.

As it was at the begynnynge & as it is now / and euer shalbe.

The antheme.

Haue mercy on me Lorde / and heare my prayer.

The Chapter.

The benignite and humanite of god our sauiour hath appeared / not for the deeds of ryghtwysenesse whyche we haue done / but accordynge to his mercy he hath saued vs.

Et humilia respicit, et alta a longe cognoscit.

Si ambulauero in medio tribulatiõis viuificabis me, & super iram inimicorũ meorum extendisti manum tuam, & saluum me fecit dextera tua.

Dominus retribuet pro me, Domine misericordia tua in seculum, opera manuum tuarũ ne despicias.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Cantrphona.

Miserere mihi dñe & exaudi oracionẽ meã

Capitulum.

Apparuit benignitas et humanitas saluatoris nri dei, nõ ex op

rib⁹ iustície que fe-
cimus nos sed secũ-
dũ suã miserícordiã
saluos nos fecit, per
lauacrũ regeneratí
onis & renouatio-
nis spiritus sancti
quem effudit in no-
bis habunde. Per
Jesum Christũ salu-
atorẽ nostrum.
Deo gratias.

Hymnus.

Saluator mũ
di domine
Qui nos saluasti
hodie, In hac nocte
nos protege, Et salu-
a omni tempore.
Hdesto nũc ppicꝰ
Et parce supplican
tibꝰ Tu dele nostra
crimina, Tu tene-
bras illumina.
Os reformatoꝛ se-
nsũ Vestris pcamur
coꝛdiũ, Ut puri cas-
tis mentibus, Vur
gamus a cubilibꝰ.
Maria plena gra-
cia Dei mater alma

des of righteousnes which we
wrought but after his greate
mercy he saued vs/ by the foun-
tayne of the newe byrth and re-
nuynge of the holy goost which
he shed on vs abundantely/ tho-
rowe Jesus Christ our sauiour
Thankes be to God.

The hymne.

O Lorde of the worlde the
sauioure.
whych hast this daye saued vs
In thys nyght be our protector
And in all tymes be gracious
Mercyfully helpe vs now
And spare vs to the prayenge
Our synnes away also do thou
And our darknes thou lyghte.
Thou of our sense the renuer
Wyth harty delyre we do praye
That With chast minde & pure
From our beddes ryse we may
O vyrgin mary most gracious
O mother of Christe incompa-
rable.

To thy sonne pray for vs
That he in the houre of death
be fauourable.

Tuũ pzecare filiũ
hoc faueat post exi
lium.

Glory be to the lorde of myghtes moste
That of a vyrgyn chaste was
bore.
Glorye be to the father and to
the holy ghoste
To the be prayse for euermore.
So be it.

Glozia tibi dñe

Qui nat⁹ es de vir-
gine
Cum patre et sancto
spiritu

In sempiterna secu
la. Amen.

¶ The verlycle.
Kepe vs lorde as the apple of
the eye.

¶ Versus.
Custodi nos domi-
ne vt pupillã oculi.

¶ The answere.
Under the shadow of thy wyn
ges defende vs.

¶ Responsum.
Sub vmbza alaꝝ
tuaꝝ pzotege nos.

¶ The songe of Symeon.

¶ Canticum Si-
meonis.

Lorde nowe lettest thou
thy seruaunt departe in
peace/accordyng to thy promyse
For my eyes haue sene thy
sauynge helth.
Whiche thou hast prepared
before the face of all people.

Nunc dimit-
tis seruũ tuũ
dñe, secõm ver-
bum tuum in pace.
Quia viderũt oc-
li mei salutare tuũ
Quod parasti an-
te faciem omnium
populorum.

Lumen ad reuelationem gentium, & gloriam plebis tue Israell.

Gloria patri & filio et spiritui sancto,

Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

℣ Antipho. Salua nos domine vigilantes custodi nos dormientes, vt vigilemus in Christo & requiescam⁹ in pace

℣ Versus. Domine exaudi orationem meam.

℟ Responsum. Et clamor meus ad te veniat.

℣ Oratio. Oratiam tuã quesum⁹ dñe mentibus nostris infunde, vt qui angelo nunciante christi filii tui incarnationẽ cognouim⁹ per passionẽ eius & mor

Lyght to be shewed vnto the gentyls and to the glory of thy people of Israell.

Glory be to the father/ & to the sonne and to the holy ghost.

As it was in the begynnynge & as it is nowe/ & euer shalbe. So be it.

℣ The antheme.

O Lorde/ saue vs wakyng/ and kepe vs sleping/ that with Christ we maywake/ and quietly to rest in peace.

℣ The verlycle

O Lorde heare my prayer.

℟ The answere.

And geue hearynge to my clamoure. ℣ The prayer.

Lord whiche by the Annuncyacion of thy angel haste gyuen vs knowledge of the Incarnacion of thy sonne Jesus christe powre thy grace into ourr hartes that we trustynge in hym/ throughe his pal-

Replenyshed w' the holy ghost whych vpwarde to go hath vs monyshed
In passyng the hylles to zacharies coast

℣ The verycle.

Holy mother of God make thy petition ℟ The answere.
That we maye obtayne Chrystes promission.

℣ The prayer.

WE beseche the Lorde Jesu Chryst that the moste holy virgyn Mary thy mother may praye for vs vnto thy holy mercy now & in the houre of death/ whose soule in the houre of thy blessed passion the swearde of sorowe perced thorowe/ whych yet in thy glorious resurrection tredyng gladnes made ioyful/ whych lyuest and raygnest for euer. So be it.

The dolorous passion of the virgins sõne / bryng vs to the

repleta scõ spiritu nos superne petere docuit, dũ pertãsiẽs mõtes fines zacharie adiit.

℟. Ora p nobis sãcta dei genitrix.

℣ Responsum.

℣ Ut digni efficiamur promissionibus Christi.

℣ Oratiõ.

INterueniat p nobis quesumus domine Jesu Christe apud tuam sãctam clementiam, nunc et in hora mortis nostre piissima virgo maria mater tua, cuius sacratissimam animã in hora benedicte passionis tue, do lorus gladius pertãsiuit, et in glorio sa resurrectione tua tugẽs gaudiũ letifi cauit. qui viuis. ac Pallio filii virginis gloriosa.

Perducat nos ad

celestia regna.
Amen.

blysse of the fathers kingdome.
So be it.

Ergo pater miseris
miserere mitis

O mercyfull father haue pytie therfore
On vs poore wretches mysera
ble and thrall

Pro quibus sic prel
s⁹ est christus botr⁹
vitis

Seynge thy sone that vyne clu
ster presled sore
And fro the pestilens of death
eternall

Nos a peste funeris
salua Jesu Christe

Kepe vs by voydyng the fende
infernall

Et nos iunge ceteris, quos redemisti.

And ioyne vs wyth the which
rewarded be
wyth eternall lyfe / seynge the
deytie.

Versus.

The verlycle.

Te laudamus et rogam⁹ pater ielu xpi

we do prayse the / and do praye
the father of Christ moste mer-
cyfull

Responsum.

The answere.

Ut intendas et defendas nos a morte tristi.

That thou intende and defende
vs from death that is moste so
rowfull.

Oratio.

The prayer.

GRaūt vs we beseech the father almyghty thy grace that we which of y⁹ incarnacio̅ natiuitye/passion/ glorious resurrecio̅/ & meruelous ascēcion of thy sone / of the cōmyng also of the holy ghost w⁹ reuerēce do make a remembraunce / by the grace of the same holyghost we may ryse from the death of the soule and with the lyue an eternall lyfe by Jesus Christe oure Lorde. So be it.

A prayer to Christ our sauyour.

DAyle heuenly kynge / father of mercye / our lyfe/ our swetnes/our hope/al hayle vnto y⁹ do we crye which are y⁹ banysshed childrē of Eua/vnto the do we sygh/ wepyng & waylyng in the vale of lamētacion/ come of therfore our aduocate / cast vpō vs those mercyful ioies of thyne/and after this our ba-

GRatiā tuā no/bis largire q̄ sum⁹ omn̄s pat, vt q̄ filiū tui incarnati, nati, passi, glorioq̄ resurgētis & mirabilis ascēdentis, atq̄ sci spūs aduenientis reuerēt memoriā agim⁹, p eiusdē spūs sācti gram, ab aia⁹ morte resurgamus & tecū viuam⁹ vita eēna. Per eūdē xp̄m dn̄m nr̄m. amē.

Oratio ad xp̄m seruatorem nostrum.

SAlue celorū rex pat mie vita dulcedo & spes nra salue, ad te clamamus exules filii eue, ad te suspiram⁹ gemētes & flētes in hac lacrimarū valle, eia, ergo aduocate nr̄ illos tuos misericordes oculos ad nos conuerte, et celestis regni tui lucem beatissimam nobis post hoc exi-

lium ostende, o clemens, o pie, o dulcis saluator.

¶ Oratio

Omnipotens sempiterne deꝰ q̄ gloriose v̄ginis ⁊ matris Marie corpus ⁊ aiam, vt dignū filiu tui habitaculū effici merueretus spiritu sancto cooperante mirabiliter preparasti da vt cuius memoris commemoratione letamur eius inestimabilibꝰ meritis ab instantibus malis, et a morte perpetua liberemur. Per eūdē christum dñm nostrum Amen.

Sancte ⁊ individue Trinitati, Jesu christi crucifixi humanitati, sit sempiterna gloria ab omni creatura per infinita seculorum secula. Amen.

nisshmēt shewe vnto vs the glorious light in thy heuēly kyngdom/ o merryful/ o holy/ o swete sauyour.

¶ The prayer.

Almyghty eternall god whiche by the operacō of the holy ghost dyddest wonderfully prepare the body ⁊ soule of the glorious virgyn and mother Mary/ to thende it shulde be a mete habitacō/ for thy only begotten sonne/ graunt that we maye be saued frome all instant euylles and eternal death throughe y^e inestimable merites of hym in the remembraunce of whose death we take ioye and comforte. By the same Christe our Lorde. So be it.

¶ To the holy ⁊ indiuisible Trinite/ to the humanite of Jesu christ crucified/ glory infinitly be geuē of euery creature worlde without ende. So be it.

BLessed be the swet name of our Lorde Jesu christ/ the sone of the glorious virgin mary for euermore.

And the soules of all true beleuers beyng departed through the merey of God/ maye rest in peace. So be it.

PRaysynge be to God/ peace to the lyuynge/ and reste vnto the deade. So be it.

Here after followeth a deuoute prayer vnto Jesus our Saueoure.

OMonteful Jesu/ O swete Jesu/ O Jesu the sonne of the pure virgine Marye/ full of merey and truth/ O swete Jesu after thy great merey haue pytie vpon me/ O benigne Jesu I praye the by the same precious bloud/ whych for vs mysserable synners/ thou wast contente to shedde in the alter of the crosse/ that thou vouchsafe clene to a-

BEnedictū sit dulce nomen dñi nri Jesu xpi filii gloriose ⁊ginis Marie in eternum et vltra. Amen.

Fidelium ale per misericordiā dei requiescant in pace. Amen.

Sit laus deo, pax viuis, requies defunctis. Amen.

Sequitur oratio ad xpm seruatorē nostrum.

OBone Jesu. O dulcis Jesu. O Jesu fili marie virginis plenus misericordia et veritate. O dulcis Jesu miserere mei secundum magnam misericordiā tuā. O benigne Jesu te deprecor per illum sāguinem preciosum quē p nobis petitores effundere dignatus es in ara crucis, vt

abiicias oēs iniqtates meas, & ne dispicias humiliter me te petentē, & hoc nomen tuum sacratiſſmū iesv inuocātem. Hoc nomē Jesv nomē salutare ē. Quid enī est iesv nisi saluator. O bone Jesu q̄ me creaſti & redemiſti tuo pciosō sāguine, ne permittas me dānari quē tu ex nihilo creaſti. O bone iesu xpe ne pdat me iniqtas mea, quē fecit & creauit onēs bonitas tua. O bone Jesu recognosce quod tuū est in me, et absterge quod alienū est a me. O bone iesu miserere mei dū tēpus est miserē di, ne pdas me in tē pore tui tremēdi iudicii. O bone iesu q̄ q̄ merui miser peccator de vera tua iuſticia penam eter-

uoyde all my wyckednesse/ and not to despyse me humbly thys requyrynge/ and vpon thy most holy name Jesus callynge.

Thys name Jesus is the name of helth. What is Jesus but a sauiour? O good Jesus that hast me created / and wyth thy precious bloude redemed/ suffre me not to be dāpned/ whom of noughte thou haste made. O good Jesu christ let not my wyckednesse destroy me/ that thy almyghty goodnes made and formed. O good Jesu reknowlege that is thyne in me: and wype clene awaye / that alyeneth me from the. O good Jesu/ whā tyme of merry is/ haue merye vpō me: & destroy me not in tyme of thy terryble iudgemēt. O good Jesu/ thoughe I wretched synner for my moste greuous offēces/ haue by thy very iuſtice de-

serued eternal payne: Yet I appel frō thy very righteousnesse/ & stedfastly trust in thy ieffable mercy: So that thou as mylde father & merryfull Lorde wylt take pity vpō me. O good Jesu what profite is in my bloode/ lyeth that I must dyscende into eternall corruption: Certaynly they that be dead shal not magnify the/ nor likewyse al they y' go to hell/ O moste merciful Jesu haue mercy vpō me/ O moste swete Jesu deliuer me/ o moste meke Jesu be vnto me sinner honourable/ O Jesu admyt me a wretched synner into the nōbre of thē that shalbe saued/ O Jesu the yelth of thē that beleue in the/ haue mercy vpon me/ O Jesu the swete forgiuenes of al my synnes/ O Jesu the sōne of the pure vyrgyn Mary/ endue me with thy grace/ wyledome/ charite/ chastitie/ and humilite/

nā pro peccatis meis grauissimis, adhuc appello cōfisus de tua iusticia vera ad tuā mīam ieffabilē, vtiq; miserebetis mei vt pr' patet et misericors dñs, o bone Jesu, que vtilitas i sāguine meo dū descēdero in corruptionem etnā? nō enim mortui laudabūt te neq; oēs q̄ discendūt in infernū. O misericordissime Jesu miserere mei, O dulcissime Jesu libera me, O pijssime Jesu propiti' esto mihi pctōr, o Jesu admitte me misertū petōrē in numerū electorū tuor', O Jesu salus in te credentium miserere mei, o iesu dulcis remissio oīm petōr' meor'. O Jesu filii virginis marie: influe in me gratiā tuā sapiētiā, charitatē, castitatē,

ac humilit, ac etiã i
vib⁹ aduersitatib⁹
meis patiẽtiã ſciãz
vt poſſim te pfecte
diligere ⁊ i te gloz-
ari ac delectari in ſe
cula ſeculoꝝ. Amen.

¶ Antiphona.

O Rex glozioſe
it ſanctos tuos
q̃ ſẽp es laudabilis
⁊ tamẽ ineffabilis, tu
in nobis es dñe, et
nomẽ ſcm tuũ inuo-
catũ eſt ſup nos, ne
dereliquas nos dñe
de⁹ nr̃, vt in die iu-
dicii nos collocare
digneris inter ſctos
et electos tuos rex
benedicte.

¶ Oratio ad chriſ-
tum.

O Ndito⁹ celi
⁊ terre rex regũ
⁊ dñs dominãtiũ, q̃
me de nihilo feciſ-
ti ad imaginẽ et ſi-
militudinem tuam,
et me pretio tuo
ſãguine redemiſti,

yee ⁊ in al my aduerſyties ſted-
faſt paciens: ſo that I may per
fytly loue the ⁊ in the to reioyce
and haue my only delyte in the
woꝛlde without ende. So be it.

¶ The antheme.

O Glozious kynge whiche
amõgeſt thy ſayntes arte
laudable and neuertheleſſe in-
effable / thou arte in vs Lozde /
⁊ thy holy name hath ben cal-
led vpon by vs / therfoꝛe do not
foꝛſake vs Lozde god / and in
the day of iudgemẽt vouchſafe
to beſtowe vs among thy ſayn
tes and elected / o bleſſed kynge.

¶ A prayer vnto
Chriſte

O Maker of heauen and
erth kyng of kynges /
and Lozd of Lozdes /
whiche of no thynge
dyddeſt make me to thy ymage
and lykenes / ⁊ dyddeſt redeme
me wyth thyne owne bloude /

whome I a synner am not wor-
thy to name/ nether to cal vpō/
humbly I desyre the and meke-
ly praye the that gently thou be
holde me thy wycked seruaunt/
and haue mercy on me Whyche
haddest merry on the woma of
Canane/ and of Mary Magda
lene/ whych dyddest forgeue the
publicane & the theefe y^t hanged
on the crosse/ vnto the I cōfesse/
oh most holy father my synnes
whyche yf I wolde/ I can not
hyd fro the. Haue mercy on me
Christ/ for I wretch haue sore of
fended the/ in pryde/ in couetous/
in glotony/ in lechery/ in vayne
glory/ in hatred/ in enuy/ in adul
tery/ in theefte/ in lyenge/ in bac-
bytynge/ in sportynge/ in dysso-
lute and wanton laughynge/
in vyle wordes/ in hearynge/ in
tastynge/ in touchynge/ in thyn
kyng/ in speakyng/ in workyng
and in alwayes/ in whiche I a

quem ego petō, nō
sū dign⁹ notare, nec
inuocare, te supplici
ter depco, & humili
ter exoro vt clemen
ter respicias me ser-
uū tuū nequā, et mi
serere mei q̄ miser⁹
fuisti mulieri chana
nee, et marie mag-
dalene, qui peccasti
publicano & latroni
in cruce pendenti.
Tibi cōfiteor pat pi
ssime peccata mea,
q̄s volvero absconde
re nō possum tibi
domine, parce mihi
christe, q̄ ego miser
multum offendi in
superbia, in auari-
cia, in gula, in luxu
ria, in vana gloria,
in odio, in inuidia, i
adulteriis, in furto
in mendacio, in blas
phemia, in loco, i ci-
su in vbis otiosis in
auditu, in gustu, in
tactu, cogitādo, lo-
quendo, opādo, & in
oibus modis in q̄b

ego fragilis hō et
pctór peccare potui
mea culpa, mea cul
pa, mea maxima cul
pa. ideo deprecor tuā
clementiā q̄ de celo
p̄ mea salute descēdit, q̄ Dauid a pec-
cati lapsu eruerit.
Parce mihi dñe par
ce mihi rpe, q̄ petro
te negāti pepercisti.
Tu es creator meus
et adiutor meus: pla
mator meus & redēp
tor meus gubernator
meus et pat meus, dñs
meus & deus meus
et rex meus, tu es
spes mea, et fiducia
mea, gubernatio
mea, saurtiatio me
a, consolatio mea, &
fortitudo mea, defē-
tio mea, et liberatio
mea, vita mea, sal⁹
mea, et resurrectio
mea. Tu es firma-
mentū meū et refu-
giū meū, lumē meū
desiderū meum, ad
tutorium meū & pa-
trocinū meum. Te
deprecor & rogo abun

frayle mā and moste wretched
synner/ myghe synne / my faulte
my moste greuous defaulte.
Therfore I most humbly pray
and beseech thy gētelnes/ which
for my helth/ descended frō he a-
uen/ whych dyd holde vp Da-
uid/ that he shulde not fall into
synne. Haue mercy on vs (oh
Christ) whych dyddest forgeue
Peter that dyd forsake the.
Thou art my creatour/ my hel-
per/ my maker/ & my redemer/
my gouernour/ and my fa-
ther/ my lord my god/ my kyng/
thou art my hope/ my trust/ my
gouernynge / my helpe / my cō-
forte/ my strength/ my defence /
my redēpciō/ my lyfe/ my helth/
my resurrectiō/ thou art my sted
fastnesse my refuge or socoure /
my light my delyte & my helpe/
I most humbly and hertely de-
syre and pray the/ helpe me/ de-
fende me/ and make me strong

and comforte me/make me sted faste / make me mery / geue me light/and visyte me/ reuiue me agayne whiche am dead/ for I am thy makynge & thy worke. O ℔ lorde dispise me not/ I am thy seruaunt thy bonde man al though euyll/ although vnwor thy and a sinner. But what so euer I am / whether I be good or bad I am euer thine/ therfor to whome shall I flye except I flye vnto the: If thou caste me of/who shal or will receaue me/ yf thou dispise & turne thy face frome me/who shall loke vpon me: and recognise & knowlege me (although vnworthy) comminge to the/for although I be vile & vnclene/thou canst make me clene/yf I be sycke thou cāst heale me/yf I be deade and buried/ thou canste reuiue me/ for thy mercy is muche more then my iniquite/thou canst forgiue

ua me, et salus ero, guberna me & dete de me, cōforta me, & cōsola me, cōfirma me, & letifica me, illumina me & visita me. suscita me mortuū, qr factura & opus tuū sū. O fie, ne dispicias me famul⁹ et seruus tu⁹ sū q̄uis indign⁹ et pctōr sed qualiscūq; fi siue bon⁹ siue mal⁹, sēp tu⁹ sū, ad quē ergo fugiā: nisi ad te vadā: Si tu me eiicis, q̄s me recipiet: si tu me despicis q̄s me aspiciet: et recognosce me indignū ad te refugientē q̄uis indignus sū, qr si vilis et imūd⁹ sū, potes me mūdare, si infirm⁹ sū potes me sanare, si mortuus & sepultus sū potes me resuscitare, qr maior est pietas tua, q̄ ipietas mea

plus potes dimittere ꝙ ego cõmittere ꝛ plus parcere quã ego peccare. Non ergo respicias dñe neq; attendas multitudinem iniquitatũ meaꝝ, sed secundum multitudinem miserationũ tuaꝝ miserere mei, ꝛ ppitius esto mihi miserrimo peccatori. Dic anime mee salus tua ego sum. qui dixisti nolo mortem peccãtis sed magis vt viuat ꝛ conuertat, conuerte me dñe ad te ꝛ noli irasci cõtra me. Deprecor te clemẽtissime pat ppter misericordiã tuã supplico ꝛ exoro vt perducas me ad eternã interminabilem beatitudinem. Amen.

me more than I can offende. Therfore (oh Lorde) do not cõsider / nor haue respecte to the nombre of my sinnes / but according to the gretnesse of thy mercye forgiue me / and haue mercy on me moste wretched sinner. Saye vnto my soule I am thy helth / which saydest / I wyl not the death of a siner / but rather that he liue and be conuerted. Turne me (oh Lorde) to the ꝛ be not angry with me / I praye the moste meke father and for thy great mercy / I moste humbly beseche the that thou bring me to the blisse / that neuer shal ceasse. So be it.

¶ The .xv. prayers called the .xv. Oes.

¶ These .xv. prayers folowing called commonly the .xv. Oes are set forth in diuers laten pri-mers with goodly printed pre-faces / promisinge to the layers

therof many thinges both folyshe & false/as the deliueraūce of.xv.soules out of purgatory/ with other lyke vanities: yet are theyr prayers selfe right good and vertuous/ yt they be sayd without any suche superstitious truste or blynde confidence.

And for as much as these prayers are a goodly and godly meditacō of Christes passion/ we haue not thoughte it nether to bs greuous/nether to thys primer superfluous to set them in thys place.

¶The firste prayer.

O Jesu endles swetnesse to all that loue the/ a ioye passinge and excedinge al gladnesse and desire. Thou sauiour and louer of all repentant sinners/ that likest to dwell (as thou saydest thy selfe) wyth the chyldren of men/ for that was the cause why thou wast

¶Oratio prima.

Domine Jesu xpe eterna dulcedo te amātiū, iubilus excedens omne gaudium ꝯ desiderium, salus ꝯ amatoꝝ omniū ver⁹ penitentium pecca-toꝝum, qui delicias tuas (testat⁹ es) esse cum filiis hominū, ppt hominē homo

factus in fine temꝑ
pozũ memento om-
nis tribulationis
et intimi merozis
quem in humano
cozpoze sustinuisti
instante saluberri-
me passionis tue tẽ-
poze in diuino coz-
de a tota Trinita-
te ab eterno pzeoz-
dinate, pzo redemp-
tione generis huma
ni. Memento om-
nis tremozis angu
stie et dolozis quos
in tuo delicato coz-
poze ante passionẽ
crucis tue pertulis-
ti, quando post tri-
nam ozationem et
sanguineum sudo-
rem, a tuo discipu-
lo Juda Judeis, q̃
ob singularẽ affec-
tũ quẽ erga eos os-
tendisti populus pe
culiaris esse debuis-
sent, tradebaris.
Memento angustie

incarnate and made mã in the
ende of the worlde. Haue mynd
blessed Jesu of all the bytter so-
rowes that thou suffred in thy
mãhoode / drawynge nygh to
thy moste holsome passion / the
whiche passion was ordeyned
to be in thy deuine herte / by cos-
sayle of the holye trinite / for the
rasisume of all mankind. Haue
mynde blessed Jesu of all the
great dreades / anguysshes and
sorowes / that thou suffredeste
in thy tender flesshe / before thy
passion on the crosse / whẽ thou
waste betrayde of thy disciple
Judas / to the Jewes whiche
of singular affection that thou
haddeste to them shulde haue
bene thine especiall people / af-
ter tyme that thou haddeste
made thy prayer vpõ the mosit
of olyuete / & sweteste there both
bloode and water. Also haue
mynde of the great anguisshe

That thou waste in/ when thou wast taken of the false Jewes/ and by false witnesse accused. And at Jerusalem in tyme of Easter/ in the flowrysshing youth of thy bodye/ without trespas receuedest thou thy iudgement of deth vpō the crosse vniustly/ where also thou waste dispoyled of thyne owne clothes/ blyndfelde/ buffeted/ bounde to a pyllar & scourged/ and with thornes crowned/ and wyth a reede smitten on the heade/ and with innumerable paynes thy body was all to bruised & torne. For mind of this blessed passiō I beseech the benigne Jesu graūt me afore my death very contricion/ true cōfession/ and amēdement of my lyfe/ and of al my sinnes remission. So be it.

Our father .&c.

¶ The seconde prayer.

quā habuisti quando a falsis iudeis capiebaris, a falsis testibus accusabaris, iniuste iudicabaris, in electa ciuitate, in paschali tempore, in flozida corporis iuuentute innocenter condēnabaris, veste prophana eruebaris, oculis et facie velabaris, alapis cedebaris, ad columnam ligabaris, & flagellabaris, spinis corona nabaris, arundine, in capite feriebaris & innumerabilib⁹ aliis penis i carne lacerabaris. Da mihi queso ob memoriā harū passionū, veras ante mortem meam cōtritionē puram cōfessionē, vitecq; mee emēdationē, & oim peccatoꝝ meoꝝ remissionem. Amen. Pater noster.&c.

¶ Oratio secunda.

O Jesu mūdi fa
bricator quē
nulla dimentio ve-
ro in termino metit
qui terrā palmo cō
cludis, recordare a-
mantissimi doloris
tui quē sustinebas
cū suauissimas ma-
nus tuas ad crucē
tudei obtusis cla-
uis primo crudelissi
me affixerūt, et pe-
dēdo delicatissimos
pedes tuos, cum nō
esses cōueniens vo
luntati eorum, dolo
rem supdolorem ad
diderunt vulneri-
bꝰ tuis, & ita crude-
lit te distraxerūt in
longum & latū cru-
cis tue vt dissolue-
rentur compagines
membrorum tuo-
rū. Deprecor te vt
per tue sanctissime
passionis memoriā,
des mihi timorē et
amorem tuū. Āmē.
Pater noster. &c.

Oratio tertia.

The.xv. Does.

O Blessed Jesu maker of al the worlde/ that of a mā maye not be measured/ whiche closest in thy hand al the earth. Haue mind of thy bitter sorowe hyrst when the Jewes fastened thy blessed handes to the crosse with blunt nayles. And to encrease more thy paynes they added sorowe vpon sorowe/ to thy bytter woundes whan they pierced thy tēder fete / because thou woldest not accord to theyr wyl And so cruelly they drewe thy blessed body in length & bredth/ to the measure of yᵉ crosse / that all the ioyntes of thy lymmes were both louſed and broken / for mynde of thy blessed passiō. I beseech the benigne Jesu geue me grace to kepe with me both thy loue/ and thy drede. So be it. Oure father whyche arte in heauen. &c.

The thyrde prayer.

O Jesu heauenly physicion/ haue mynde of thy langour/ & blewnes of thy woũdes & sorowe/ that thou suffred in the heygh patible of the crosse/ whan thou wast lyfte vp from the earth/ that thou wast all to torne in al thy lymmes/ wherof ther was no lymme abydynge in hys ryght toynte: so that no sorowe was lyke to thyne/ because that frõ the soules of thy feete/ to the toppe of thy heade/ was no whole place: and yet forgettynge in maner all those greuouse paynes/ thou praidest deuoutly/ and charitably to thy father for thy enemyes/ saynge: father forgeue it them for they wote not what they do. For thy charitable mercy that thou shewedest to thyne enemyes/ & for mynde of those bytter paynes/ graũt me that this mynde of thy bytter passion be to me

O Jesu celestis medice, recordare láguoris, liuoris, et doloris, quos in alto crucis patibulo leuat⁹, passus es in omnibus dilaceratis membris tuis, quorum nullum in suo statu recte permánerat, ita vt nullꝰ doloꝛ similis tuo dolori inueniretur, quia a planta pedis vsq; ad verticem capitis nõ fuit in te sanitas. Et tunc quasi ommium dolorũ immemor patrem pro inimicis exorasti dicens, pat ignosce illis, qꝛ nesciunt ꝗd faciunt. Per hãc miam & ob memoriam tuꝰ doloris cõcede vt hec memoria passionis tue ains

rissime sit omnium peccatorum meorū plena remissio.
Amē. Pat noster. &c.

¶Oratio. quarta.

O Jesu vera libertas angelorum, paradisꝰ deliciarum, memento terrorū et horrorū quos sustinebas qñ inimici tui quasi leones ferocissimi te circūsteterunt, & colaphizationibus, cō spuitionibꝰ, vngulationibꝰ, ceterisqꝫ inauditis penis te molestauerunt. Et per omnia verba cō tumeliosa, dira ꝫbera, durissimaqꝫ tormenta, et per penas quibus te dñe Jesu ꝫpe omnes inimici tui afflixerunt, deprecor te vt liberes me ab oibus inimicis meis visibilibꝰ et inuisibilibꝰ, et domes me sub vmbra

plenary remission and forgetenes of all my synnes. So be it. Our father whych arte in. &c.

¶The.xiij.prayer.

O Jesu very fredome of angels / the paradyse of all ghostly pleasures. Haue mynde of the drede and hydeous fearfulnes that thou suffred whan all thyne enemyes / lyke vnto moste wodde lyons compassed the about / smyttynge the / & spittynge on the / scratchynge the / & wyth many other greuous paynes tormentyng the / for mynde of all these dispytfull wordes / cruell beatynges / and sharpe tormentes / and al the cruel paynes which thy enemies put the to. I beseech the (blessed Jesu) delyuer me frō all myne enemyes bodely and ghostlye / & geue me grace to haue the defence & protection of helth euerlastynge / agaynst thē / vnder the shadowe

of thy wynges. So be it. Oure father whych. &c.

¶ The.v.Chapter.

O Jesu myrrour of the dyuine clerenes haue mynd of that dyede & heuynesse which thou haddest / when thou hangest naked & myserable on the crosse and all thy frendes and acquayntaunce stode agaynst the / and foundest comforte of none but only thy most louyng mother faythfully standyng by the wyth greate bytternes of harte / whome thou dyddest betake to thy welbeloued disciple sayenge: Lo woman thy sone / & lykewyse to the disciple. Lo thy mother. I beseech blessed Jesu / by the swerde of sorow / that then perced hyr harte / to haue cõpassion on me in all my troubles and afflictions bodely and ghostly / and gene me comforte in all tyme of tribulacion. So

alayz tuarũ ptectionẽ salutis etne iuenire. a. ſ. ꝑ. n. ſ. &c.

¶ Oratio. quinta.

O Jesu speculũ claritatis diuine memẽto trozis & merozis quos habuisti qñ nudus et miserabilis in cruce pepẽdisti, & oẽs amici & noti aduersũ te steterũt & nullũ cõsolãtẽ inuenebas sed solũ modo dilectam genitricẽ tuã i amaritudine ale tibi fidelissime assãtẽ qñ dilecto discipulo tuo cõmẽdasti dicens, mulier ecce filiꝰ tuꝰ & ad discipulũ, ecce mater tua. Rogo te pie Jesu ꝑ gladium dolozis q̃ tũc eius aim ptrãsiuit, vt cõpatiaris mihi in oĩbꝰ tribulationibꝰ & afflictionibus meis corꝑozalibꝰ & spũalibꝰ & da mihi consolationem in oĩ tribulationis tẽpoze.

Ask. pdat noster. &c.

¶ Oratio. vi.

O Jesu ver amabilis, & tot⁹ desiderabilis memento illius doloris quem habuisti qñ in speculo serenissime manifestatis tue conspexisti predestinationē electorum tuorum per merita tue passionis saluādorū⁹ per abissū miserationis tue qua nobis perditis et desperatis peccatoribus tunc cōdoluisti, & hoc pue y eam quā latronē in cruce exhibuisti dicens, hodie mecū eris in paradiso: rogo te pie Jesu vt facias mecum misericordiam tuā in hora mortis mee. Ask. Pater noster. &c.

¶ Oratio. septima.

be it. Our father whych. &c.

¶ The. vi. prayer.

O Jesu/ kynge moste worthy to be loued/ & frende moste to be desyred. Haue mynd of the sorowe that thou haddeste when thou beheldeste in thy myrroure of thy moste clere maiestye/ the predestination of al thy chosē soules/ that shulde be saued by the merytes of thy passyon/ for mynde of the depenes of thy great mercy whyche thou haddeste vpō vs losbe/ and disperate synners/ and namely for the great mercye that thou shewedeste to the theefe y⁴ honge on the crosse/ sayenge thus: This daye thou shalt be with me in paradyse. I praye the (be nygne Jesu) to shewe thy mercye on me in the houre of my death. So be it. Our father. &c.

¶ The. vii. prayer.

The.xv. Oꝛes

O Jesu well of endles pytte that laydest on the crosse of thy passion by inward affection of loue (I truste) that is to say the helth of mannes soule/ for mynd of this blessed desyre/ I beseeche the benygne Jesu kyndel our desyre to euery good & perfyte worke: the thyrst of concupyscence/ and burnyng of all worthy loue in vs vtterly stole and extynguysshe. So be it. Our father whyche arte in. &c.

¶ The.viii. prayer.

O Jesu swetenesse of hartes and ghostlye pleasure of soules/ I beseche the for the bytternes of the aysell & gall / that thou tasted & suffred for vs at the houre of thy death / graunt that we may worthely receyue thy moste blessed body & bloud the whiche was betrayde and shede for the remedy of our synnes and cõforte of our soules.

O Jesu fõs lẽ hauste pietatis q̃ ex itime dilectionis affectu i cruce diriſti, ſitio, ſcz ſalutẽ humani generis accẽde ẽs ob me moꝛiã tãti deſideriũ nr̃m deſideriũ ad oẽ op⁹ plectũ, & ſiti carnalis cõcupiſcẽtie & eſtũ mũdane dilectionis i nobis penit⁹ refrigera & extingue. Aſſũ. ꝑ nr̃m. &c.

¶ Oꝛatio. octaua.

O Jesu dulcedo coꝛdiũ igẽſq; ſuauitas mentiũ, q̃ amaritudinẽ aceti & felis quã ꝑ nobis ſuſtinuiſti et deguſtaſti i hoꝛa moꝛtis tue, concede nobis coꝛp⁹ et ſanguinem tuũ digne percipere quẽ tradidiſti et effudiſti ad remediũ et conſolationẽ animarum noſtrarũ.

Aue.Pat noster.&c.

¶ Oratio. nona.

O Jesu regalis ꝺe⁹ tubilusq; mẽtalis, memento doloꝛis ꝫ anguſtie quos paſſus es qñ ꝓpe moꝛtis amaritudine et iudeoꝝ illusitatione cũ magna voce te a deo patre derelictũ clamaſti dicens, ꝺe⁹ me⁹ ꝺe⁹ meus vt q̃ ꝺ dereliquiſti me? Per hanc anguſtiã oꝛo te vt in ãguſtiis moꝛtis noſtre ne derelinquas nos deus nr̃. Aue. Pat noster. &c.

¶ Oratio. vndecima.

O Jesu alpha ꝫ oo, via vita ꝫ virtus in oi medio, recoꝛdare q̃ a summo capitis vsq; ad plantã pedis te ꝓo nobis i aqua passionis tue dimerſiſti ob memoꝛiam tãte

So be it. Our father whych. &c

¶ The.xi.prayer.

O Jesu royal strength/ and ghoſtly ioye: haue minde of the anguyſhes and great ſorowes/ that thou ſuffred whan thou cryed to thy father wyth a myghty voyce/ foꝛ the bytternesſe of thy death/ and alſo foꝛ the ſcoꝛgyng of Jewes/ ſayenge thys: O my God/ O my God/ why haſt thou foꝛſake me? By thys paynefull anguyſhe foꝛſake not vs in the anguiſhes of our death/ our bleſſed God. So be it. Our father whych. &c.

¶ The.x.prayer.

O Jesu beginnynge/ ende/ waye/ lyfe/ and vertue in euery meane haue mynde that fro the toppe of thy heade vnto the ſooles of thy fete thou ſuffredeſt foꝛ vs/ to be ꝺroꝛwned in the water of thy paynfull paſſion/ foꝛ mynde of thys greate

payne/and namely for the depnes and wydenes of thy woundes. I beseche the blessed Jesu/ teache me the large precepte & commaundement of loue/which am drowned all in foule synne. So be it. Our father which. &c.

¶ The.xi.Prayer.

O Jesu depnes of endles mercye/ I beseche the for the depnes of thy woundes that went through thy tender flesshe & thy vaynes/that thou vouchsafe to drawe me oute/ beynge drowned in the depnes of sinne/ And hyde me euer after in the holes of thy woundes/ from the face of thy wrath/ vnto y^e tyme Lorde that thy dredful furye be passed. So be it. Our father. &c

¶ The.xii.chapter.

O Jesu myrrour of truth/token of vnitie/& sure bonde of charite. haue mynde of thyn innumerable paynes and wou-

pene & pter latitudine & magnitudine vulnerū tuorū doce me pie Jesu ta tum mādatū tuū ni mis i pctis dimersū Inh. Pat noster. &c.

Oratio. vndecima.

O Jesu abyssus prosūdissime misericordie, rogo te propter prosūditatem vulnerū tuo rum que transierūt carnem tuam et venas vt me submersū i peccatis emergas & abscondas i foramin⁹ vulnerū tuor⁹ a facie ire tue dñe, donec ptranseat furor tuus. Amen. Pater noster. &c.

¶ Oratio. xii.

O Jesu veritatis speculū, vnitatis signum, et charitatis vinculū. memēto innumerabiliū vulner⁹ tuor⁹

quibus a sūmo capitis vsq; ad tuum pedis vulnerat⁹ fuisti, et ab iniquis iudeis lacerat⁹ fuisti, et sanctissimo sanguine tuo rubzicat⁹ fuisti, quā multitudinē dolozis in virginea carne tua pertulisti p nobis pie Jesu. Quid vltra facere debuisti q̄ nō feciſti. Scribe ḡſo pie Jesu omnia vulnera tua in cozde meo pzecioſissimo sāguine tuo, vt ſi-lis legā timozem et amozem tuum, et in gratiarum actione vsq; in finem vite mee iugiter perseuerem. Amen.

Oratio.xiii.

O Jesu leo foztissime, rex imoztalis et iustissime memēto dolozis quē passus es cum

des / whyche from the toppe of thy heade / to the soole of thy foote / thou wast wounded / and of y' wycked Jewes thou wast al to tozne and rent. And al thy body made red wyth thy moste holy bloude / the whyche greate sozow (blessed Jesu) in thy clene virgins body thou suffredest. what myghtest thou do moze foz vs then thou dyddest? Therfoze (benigne Jesu) I pzaye the hartely to wzyte all thy woundes in my harte / wyth thy moste pzecious bloude / that I maye both reade in them thy drede & thy loue. And that I maye styl continue in pzaysynge / and thā kynge the to my lyues ende. So be it. Our father. &c.

The.xiii.pzayer.

O Jesu moste myghty Lyon kynge inmoztall / & moste victozious. haue mynde of the sozow that thou suffredest whā

al the powers of thy harte and body fayled the vtterly: and the thou enclynynge thyne heade/ saydest thus: It is al done. For mynde of that anguysh and sorowe: haue mercy on me/ whā my soule in the last consummacion & departynge of my breath shalbe anguished and troubled so be it. Our father. &c.

¶ The.xviii. prayer.

O Jesu the onely begotten sonne of almyghty God the father / the bryghtnes and figure of his godly substaunce/ haue minde of that entyer commendacion/ in whych thou dydest commende thy spirite into the hādes of thy father: & wyth a torne body / and broken harte shewyng to vs for our raūsome / the bowels of thy mercy for the redemynge of vs dyddest geue vp thy breth. For mynde of that precious death / I beseche the

omnes vires corporis et corporis tui penitus defecerunt et inclinato capite (cōsummatum est) dixisti. Per hanc angustiam et dolore miserere mei cum anima mea i vltima cōsūmatione exitus spiritus mei anxiata fuerit et cōturbata. Jhū. Pat noster. &c.

¶ Oratio. xviii.

O Jesu vnige nite altissimi pris splēdor & figura substantie eius memēto vltimus obnixe cōmēdationis qua patri spūm cōmendasti, et lacerato corpore et rupto corde cū patefactis visceribus mie tuis p nobis redimēdis expirasti. Per hāc pretiosam mortē tuā deprecor te

rex sanctorum, confozta me ad resistendum diabolo, mundo, et carni, vt mozt tuus tibi viuam, et nouissima hoza exitus mei suscipe ad te reuerentem spiritum meum exulem et peregrinū. Amē. Pater noster. &c.

(kynge of sayntes) comforte me to withstande the fende / the worlde / and my flesshe / that I may be dead to the world / and lyuynge ghostlye towarde the. And in the last houre of my departynge fro the world receyue my soule / cōmynge to the which in this lyfe is an outlawe / and a pylgrymme. So be it. Our father whyche arte.

Oratio. xb.

O Jesu ditis beata et fecunda memēto super effluentis et abundantis effusionis sanguinis tui, quem tu sicut de botro erpzelso copiose effudisti quando in cruce torcular solus calcasti et ex lācea militari peccto latere nobis sāguinē et aquā porrexisti, itavt pauca vel minima gutta

The.xb. prayer.

O Jesu very true and plentuous vyne / haue mynde of the moste excedyng and abundant effucyō of bloud that thou sheddest moste plentuously / as yf it had ben vrulshed out of a rype cluster of grapes / when thou vpon the Crosse dyddest treade that pzesse alone and gauest vs drynke both bloud and water out of thy syde / beynge pierced with a knyghtes spere / so that in all thy body was not

thelonne & to the holy ghoſt.
As it was in the begynnyng/
as it is nowe/and euer ſhalbe.
Wo be it.

¶The.xxxi.pſalme.

BLeſſed are they whoſe
iniquityes are forgeuen/
and whoſe ſynnes be couered.
Bleſſed is the man to whoine
God ſhall not impute ſynne/
neyther in his ſpyryte is diſceyt
H oz I haue holden me ſtyll/
my bones haue wared olde/
whyles I cryed all the daye.
H oz daye & nyght haue thyne
handes ben imburdened vpon
me/I was tourned in my trou-
ble whyleſt my backe bone was
ſtryken.
I haue made my ſaulte kno-
wen vnto the/ and haue not
hyde my vnryghteouſnes.
I haue ſayde I ſhall confeſſe
my vnryghteouſneſſe agaynſt
my ſelfe to the Lozd/ and thou

te ſpiritui ſancto.
Sicut erat in pzin
cipio, et nunc et ſem
per et in ſecula ſecu
lozum. Amen.

¶Pſalmus. xxxi.

BEati quoꝝ
remiſſe ſũt i
q̃tates, et quozum
tecta ſunt peccata.
Beat⁹ vir cui non
ꝓputauit dñs pcõ
net eſt i ſpũ ei⁹ dol⁹

Q ũ tacui inueterauerunt oſſa mea,
dum clamarẽ tota
die.
Q uoniã die ac noc
te grauata eſt ſup
me manus tua, con
uerſus ſũ in erũna
mea dum cõfigitur
ſpina.
D elictũ meũ cogni
tũ tibi feci, & iuſti
ciã meã nõ abſcõdi.

D ixi cõfitebor ad-
uerſũ me iniuſticiã
meã dño, et tu

remittat impietatē peccati mei.
Pro hac orabit ad te omis fidēs in tempore opportuno.

Verūtamen in diluuio aquarū multarum, ad eum non approximabunt.
Tu es refugium meum a tribulatione que circumdedit me, exultatio mea erue me a circundantibus me.
Intellectū tibi dabo et instruam te in via hac qua gradieris, firmabo super te oculos meos.
Nolite fieri sicut equus et mulus, quib⁹ non est intellect⁹
In camo et freno maxillas eorū constringe, qui non approximant ad te.
Multa flagella peccatoris, sperantē aut em in domino mise-

hast remytted the wyckednesse of my synne.
He that shall euery holy person praye vnto the/in tyme conuenyent.
Neuertheles in the great flode of many waters they shal not approche vnto hym.
Thou arte my refuge from tribulation that hath enclosed me/ my ioye delyuer me frō the that compasse me.
I shal geue y⁴ vnderstādynge and shall instructe the in the waye that thou shalt go/I shal fasten myne eyes vpon the.
Be ye not made as the horse/ and the mule in whom is none vnderstandynge.
Bynde the mouthes of them in swasles and brydles/that will not drawe vnto the.
Many are the plages of a synner/but hym that trusteth in the Lorde he shall compasse with

merry.

Be glad in the Lorde and reioyse ye ryghtuous/and reioyse all that be vpryght in harte.

Glory be to the father/ & to the sonne/and to the holy ghost.

As it was in the begynnyng/ and as it is nowe/& euer shalbe so be it.

¶ The.xxxvii.psalme.

LOrde reproue me not in thy fury/neyther in thyn angre correcte thou me.

For thyne arowes are fastened in me and vpon me/ haste thou enforced thy handes.

There is no helth in my flesshe in regard of thy wrath is there no reste in my bones/bycause of my synnes.

For myne iniquites are ouerpassed myne heade/& are layde vpon me as a heuy burden.

My woundes are putryfyed & festered by reason of my folysh-

scorydia circūdabit.

Letamini in dño & exultate iusti,et gloriamini omnes recti corde.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio,et nunc et semper et in secula seculorum.Amen.

Psalmus. xxxvii.

DOmine ne furore tuo arguas me, neq; in ira tua corripias me

Quoniam sagitte tue infixe sunt mihi et cōfirmasti super me manum tuam.

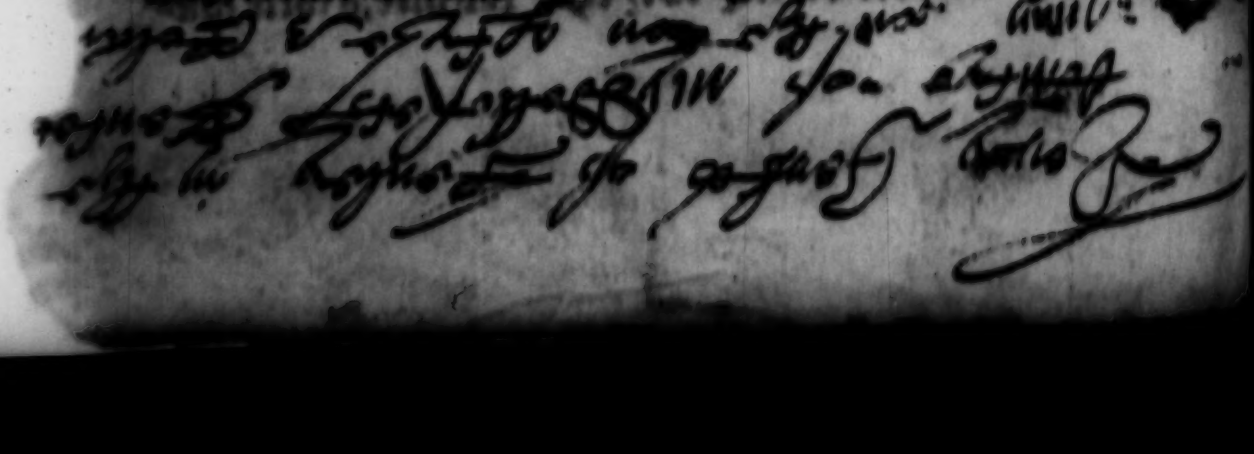
Non est sanitas in carne mea a facie ire tue,nō est pax ossib⁹ meis a facie peccatorum meorum.

Quia iniquitates mee superexaltate sunt caput meū,sicut onꝰ graue grauate sunt super me.

Putruerūt et corrupte sunt cicatrices mee,a facie insi-

plentie mee.
Miser tacet? ſil ꝙ cur
uat? ſil vſq; in finē
tota die contriſtat?
ingrediebar.
Quīā lumbi mei im
pleti ſunt illuſioni-
bus et non eſt ſani-
tas in carne mea.
Afflictus ſū et hu-
miliatus ſū nimis,
rugiebam a gemitu
cordis mei.
Dñe ātē te oē deſi-
derīū meū, ⁊ gemi-
tus meus a te non
eſt abſcōditus.
Cor meū conturbatū
eſt, dereliquit me vir
tus mea, ⁊ lumē ocu-
lorū meorū et ipſū
non eſt mecum.
Amici mei et proxi
mi mei aduersū me
appropinquauerūt
et ſteterunt,
Et q̄ iuxta me erāt
de lōge ſteterūt, et
vim faciebāt q̄ quē-
rebant ala mea.
Et q̄ inquirebāt mala
mihi locuti ſūt vani

yette.
I Am made watched and cro
ked vnto the ende/all daye dyd
I go sorowfully.
For my loynes are full of illu
syons/ and there is no helthe in
my flesshe.
I am sore afflycted & brought
lowe/ I dyd rore out for the so-
rowe of myne harte.
Lorde before the is all my de-
syre/and my mournynge is not
hydden from the.
Myne herte is troubled/ my
strength hath lefte me/ and the
syght of myne eyes/ and the ve-
ry same is not with me.
My frendes & my neyghbours
drewe togyther and stode a-
gaynste me.
And they that were nerte me
stode farre of/& they that layde
wayte for my lyfe set vpon me.
And they that sought for me/
spake cruell vnto me/ vanyties



and dyscey tes they ymagyned all daye.

& dolos tota die me ditabantur.

But I as one beynge deafe / dyd not heare / and as one that were dombe not openynge my mouthe.

Ego autē tāq surdus non audiebam et sicut mutus non aperiens os suum.

And I was made as a man not hearyng / and hauyng reasō tercherkes in hys mouth.

Et factꝰ sū sicut homo non audiens et non habens in ore suo redargutiones.

For in the Lorde haue I trusted / thou wylte heare me my Lorde God.

Quia te dñe speraui, tu exaudies me dñe deus meus.

For I haue sayde / leste any tyme myne enemyes tryūphe vpon me / and whyleſt my feete slyde they spake grate thynges agaynste me.

Quia dixi neqñ super gaudeāt mihi inimici mei, et dum cōmouētur pedes mei super me magna locuti sunt.

For I am prepared vnto the whyppes / and my doloure is alwayes in my syght.

Quia ego in flagella paratꝰ sū, & dolor meus in conspectu meo semper.

For I confesse my vngodlynesse / and shal take thought for my synne.

Quia iniquitatē meā anūciabo et cogitabo p peccato meo.

But myne enemies lyue / & are made stronge ouer me / & they

Inimici autē mei viuunt, & confirmati sunt super me, et

multiplicati sūt qui oderunt me inique.

Qui retribuēbāt mala p bonis detrahebant mihi quoniam sequebar bonitatē.

Ne derelinquas me domine deus meus ne discesseris a me.

Intende in adiutorium meum domine deꝰ salutis mee.

Glozia pr̄i et filio et spiritui sancto.

Sicut erat in pncipio et nunc et semper, et in secula seculozum. Amen.

¶ Psalmus. li.

Miserere mei deus secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarū dele iniquitatem meam.

Amplius laua me ab iniquitate mea. Et a peccato meo munda me.

are multyplyed whiche hated me vniustly.

They that requyte euyll for good / detracted me / bycause I followed goodnesse.

Forsake me not (O Lord my God) neyther departe thou fro me.

Intende towarde my helpe O lorde God of my helth.

Glorye be to the father and to the sonne and to the holy ghost

As it was in the begynnyng & as it is nowe & euer shalbe. So be it.

¶ The.li.psalme.

Haue mercy vpon me (oh God) accordynge to thy great mercye.

And accordynge to the multitude of thy compassyons / wype away myne iniquitye.

Walshe me more frome myne iniquitye & clense me frome my synne.

For I knowledge myne iniquitye/and my synne/is euer before myne eyes.

Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

Against the only haue I synned/and haue done euyll in thy syght/that thou mayste be iustifyed in thy Wordes/ and vanquysshe when thou art iudged.

Tibi soli peccaui & malum coram te feci vt iustificeris in sermonibus tuis & vincas cũ iudicaris

Lo I was begotte in wyckednesse/and my mother cõceyued me in synne.

Ecce enim in iniquitatibus conceptus sum, et in peccatis cõcepit me mater mea

Lo thou hast loued truth / the vnknowen and secrete thynges of thy wysdome/haste thou declared vnto me.

Ecce enim veritatem dilexisti, incerta et occulta sapientie tue manifestasti mihi.

Sprynkle me lord with ysope & so shall I be clene/ thou shalt washe me and then shall I be whyter then snowe.

Asperges me dñe ysopo et mundabor lauabis me & super niuem dealbabor.

Unto my hearyng shalt thou geue ioye/ and gladnesse / & my weykened bones shal be refreshed.

Auditui meo dabis gaudiũ & letitiã et exultabunt ossa humiliata.

Turne thy face fro me my synnes / and wype awaye all my

Auerte faciem tuã a peccatis meis, et oẽs

ſtitates meas dele.
Cor mundum crea in me deus, et ſpiritū rectum innoua in viſceribus meis.
Ne pijcias me a facie tua, et ſpiritum ſanctum tuum ne auferas a me.
Redde mihi leticiam ſalutaris tui, et ſpiritu pzincipali cõfirma me.
Docebo iniquos vias tuas, et impij ad te conuertentur.

Liſbera me de ſanguinibus deus, deꝰ ſalutis mee, et exaltabit lingua mea iuſticiam tuam.
Domine labia mea aperies, et os meū annunciabit laudē tuam.
Quia ſi voluiſſes ſacrificium dediſſem vtiq; holocauſtis non delectaberis.

wyckednelle.
A pure harte create in me (oh Lozd) and an vpryght ſpyzyte make a newe within me.
Caſte me not awaye from thy face/ and thy holye ſpyzyte take not frome me.
Reſtoze vnto me the gladneſſe of thy ſaluacyon/ and ſtrengthe me with a pzyncyp all harte.
I will inſtructe the wicked that they maye knowe thy wayes/ and the vngodly ſhalbe conuerted vnto the.
Delyuer me frome bloudes (oh Lozd) the god of my helth/ and my tonge ſhall exalte thy ryghtuouſnes.
Lozde open thou my lyppes/ & my mouth ſhall ſhewe fozth thy pzayſe.
For yf thou haddeſte delyzed ſacryfyces / I had ſurely geuen it / but thou delyghteſte not in burnte ſacryfyces.

A sacrifyce to God / is a lowly spyryte a contryte / & an humble harte / thou shalte not dyspyse (O God.)

Deale gently of thy fauourable beneuolence with Syon / that the walles of Jerusalem maye be buylte agayne.

Then shalte thou accepte the sacrifyce of ryghtuousnes / oblacyon / and burnte offrynges / thē shall they laye calues vpon thy aulter.

Glorye be to the father and to the sonne / & to the holy ghoste.

As it was in the begynnyng / & as it is nowe and euer shalbe so be it.

The.ci.psalme.

Lorde heare my prayer / & let my clamoure come vnto the.

Turne not thy face from me / when soeuer I am troubled / bowe thyne eare vnto me.

Sacrificiū deo spiritus cōtribulatus cor cōtritum et hūmiliatum deus non dispicies.

Benigne fac dñe in bona voluntate tua syon, vt edificentur muri Jerusalem.

Tūc acceptabis sacrificiū iusticie oblationes et holocausta, tunc imponent super altare tuum vitulos.

Gloria patri & filio et spiritui sancto.

Sicut erat in pncipio et nunc et semper et in secula seculorum. Amen.

Psalmus. Ci.

Domine exaudi orationem meam, et clamor meus ad te veniat.

Non auertas faciē tuam a me, in quacunq die tribulor, inclina ad me aurē tuam.

In quacuq; die invocauero te velociter exaudi me.

Q; defecerūt sicut fumus dies mei, et ossa mea sicut cremium aruerunt.

Percussus sū vt fenū et aruit cor meū q; oblitus sū comedere panem meum.

A voce gemitus mei adhesit os meū carni mee.

Similis factus sum pellicano solitudinis, factus sū sicut nicticorax in domicilio.

Vigilaui, et factus sum sicut passer solitarius in tecto.

Tota die exprobrabāt mihi inimici mei et q̄ laudabāt me ad uersū me iurabant.

Q; cinerē tāq̄ panē manducabā, et potum meum cum fletu miscebam.

A facie ire et indig

In what soeuer daye that I call on the heare me quickely

For my dayes haue vanyshed as smoke and my bones wared drye as a fyre bronde.

I am stryken & my herte wythered lyke haye/bycause I forgate to eate my breade.

Wyth the noyse of my mournynge/my bone hath clouen to the flesshe.

I am made lyke vnto a pelycane of wylderneſſe/ and am made lyke a nyght rauen in a house.

I haue waked and am made lyke a sparowe solitary in the rouſe of an house.

All daye dyd myne enemyes rayle vpō me/& they that prayſed me conspyred agaynſte me.

For I dyd eate asshes [illegible] and myngled my drynke with wepynge.

In regarde of thy wrath & in

dignacyon/for thou takyng me vp dyddeste caste me agayn ste the grounde.

My dayes haue faded as a shadowe/& I haue wythered lyke haye.

Thou Lorde abydest for euer and thy memoryal is from one generacyon to another.

Thou Lorde arysynge shalte haue mercye of Syon/ for it is tyme to haue mercye on it for the tyme commeth.

And the stones therof haue pleased the seruauntes/ & they shall haue ruth on the ground therof.

And the people shal feare thy name O Lord/and all the kynges of the earth thy glory.

For the Lorde hath buylded Syō/& shalbe sene in his glory

He hath regarded the speche of the humble/ & hath not dyspysed theyr prayer.

nationis tue, quia eleuans allisisti me

Dies mei sicut umbra declinauerūt, et ego sicut fenū arui.

Tu autē dñe in eternū permanes, & memoriale tuū in generatiōe & generationē.

Tu exurgens misereberis syon, quia tēpus miserēdi eius quia venit tempus.

Quia placuerūt seruis tuis lapides eius et terre eius miserebuntur.

Et timebunt gentes nomen tuū dñe et omnes reges terre gloriam tuam.

Quia edificauit dominus syon, et videbitur in gloria sua.

Respexit in orationem humiliū et non spreuit precem eorū.

Scribantur hec in generacione altera, et populus qui creabitur laudabit dominum.

Quia prospexit de excelso sancto suo, dominus de celo in terram aspexit.

Ut audiret gemitus compeditorum, ut solueret filios interemptorum.

Ut annuncient in Syon nomen dñi, et laudem eius in Jerusalem.

In cõueniendo populos in vnum, et reges vt seruiant domino.

Respõdit ei in via virtutis sue, paucitatem dierũ meorũ nuncia mihi.

Ne reuoces me in dimidio dierum meorum in generatione et generationem anni tui.

In initio tu domine

Yet these be wrytten in a nother generacyon/ and the people that shalbe created shall prayse the Lorde.

For he hath loked downe frõ his hygh holy place/ the Lorde hath loked downe frome heauen vnto the earth.

For to heare the waylynge of thẽ that be fettered/ for to louse the sonnes of them that were slayne.

That they shuld in Syon declare the name of the Lorde/ & his prayse in Jerusalem.

In assemblyng of people toggyther/ and kynges for to serue the Lorde.

I aũswered hym in the waye of his vertue/ shewe vnto me the shortnesse of my dayes.

Call me not backe in the myddes of my dayes/ into the euerlastynges of thy yere.

Frome the begynnynge thou

Lorde haste layde the foundacyon of the earth / and the workes of thyne hãdes are the heauens.

They shall perysshe / but thou abydest / and al shall waxe olde as a garment.

And as a couering thou shalt chãge thẽ & they shalbe chãged but thou arte ons & the same / & thy yeres shal neuer perysshe.

The sonnes of thy seruãtes shall dwell toggyther / and theyr sede shalbe directed for euer.

Glorye be to the father and to the sonne & to the holy ghost.

As it was in the begynnyng / & as it is now / and euer shalbe. So be it.

The.Ciiii.psalme.

Out of the deepe places haue I called vnto the (O Lorde) Lorde heare me.

Let thyne eares be intentyue to the voyce of my prayer.

terram fundasti, et opera manuũ tuarũ sũt cęli.

Ipsi peribũt tu autem permanes, et omnes sicut vestimentũ veterascent.

Et sicut opertoriũ mutabis eos et mutabuntur, tu autem idem ipse es et anni tui non deficient.

Filii seruorum tuorum habitabunt, & semen eorum in seculum dirigetur.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio et nunc et semper et in secula seculorum. Amen.

Psalmus cxxix.

De profundis clamaui ad te dñe, dñe exaudi vocem meam.

Fiãt aures tue intendentes, in vocẽ deprecationis mee.

Et iniquitates ob
seruaueris domine
domine quis susti-
nebit.
Quia apud te pro-
piciatio est, et prop-
ter legem tuam su-
stinui te domine.
Sustinuit anima
mea in verbo eius,
speravit anima mea in
domino.
A custodia matuti
na usq; ad noctem,
speret Israell in do
mino.
Quia apud domi-
nū misericordia, et
copiosa apud eum
redemptio.
Et ipse redimet Is
rael ex omnibus in
iquitatibus eius.
Gloria patri & filio
et spiritui sancto.
Sicut erat in prin
cipio et nunc et sem
per et in secula secu
lorum. Amen.

The. vii. psalme.

Psalmus. Cxli.

Domine ex
audi oratio-
nem meam, auribꝰ

IF thou (Lorde) wylte loke
so straytly vpon synnes O lorde
who shall abyde it.
But there is mercye with the/
and bycause of thy lawe haue
I abydden the/O Lorde.
My soule hath abyden in his
worde/my soule hath trusted in
the Lorde.
From the mornyng watche
vnto nyght/let Israell truste in
the Lorde.
For with the Lorde there is
mercye/and his redemptyon is
plenteous.
And he shall redeme Israell
frome all the iniquityes of it.
Glorye be to the father and to
the sonne/& to the holy ghost.
As it was in the begynnyng/
& as it is now and euer shalbe.
So be it.

The. viii. psalme.

LOrde heare my prayer/
with thyne eares pleme

my delyre / for thy truth sake/ heare me for thy ryghtuousnes
And entre not into iudgemēt with thy seruaūt/ for euery person lyuyng shall not be iustifyed in thy syght.

For the enemye hath persued my soule / hath brought lowe my lyfe in earth.

He hath set me in darkenesse as the dead men of the worlde/ and my spyryte was vexed/ my hert was troubled within me.

I haue bene myndfull of olde dayes/ I haue studyed vpon al thy workes and in the dedes of thy handes I mused.

I haue stretched forth my hāndes vnto the/ my soule vnto the as earth without water.

Hastely heare me (O Lorde) my spyryte hath fayled me.

Turne not thy face fro me me leste I be lyke to men descendynge into a pytte.

percipe obsecrationem meā, & in veritate tua exaudi me.

Et nō intres in iudicium cū seruo tuo quia non iustificabitur in conspectu tuo omnis viuens.

Quia persecut⁹ est inimic⁹ aīa meā humiliauit i terra vitā meā collocauit me in obscuris sicut mortuos seculi, et anxiatus est super me spiritus meus in me turbatum est cor meū.

Memor fui dierum antiquorum, meditatus sum in omnibus operibus tuis, in factis manuū tuarum meditabar.

Expādi manus meas ad te, aīa mea sicut terra sine aqua tibi.

Velociter exaudi me domine, defecit spiritus meus.

Non auertas faciem tuam a me, et similis ero descendētibus in lacum.

Audiam hac mihi mane misam tuam, quia in te speraui. Notam fac mihi viam in qua ambulē, q; ad te leuaui animam meam.

Eripe me de inimicis meis dñe ad te confugi, doce me facere voluntatē tuam quia deus meus es tu.

Spiritus tuus bonus deducet me in terram rectā, propter nomē tuum dñe viuificabis me, in equitate tua.

Educes de tribulatione animam meā & in misericordia tua disperdes tulinicos meos.

Et perdes oēs qui tribulant animam meam quoniā ego seruus tuus sum.

Gloria patri & filio et spiritui sancto.

Sicut erat in prin-

Cause thy mercye to be herde of me betymes / for in the haue I trusted.

Shewe me the waye where I maye walke / for vnto the haue I lyfte vp my mynde.

Delyuer me from myne ennemyes Lorde vnto the haue I fled / teache me to do thy wylle for thou arte my God.

Thy good spiryte shal conduce me into the lande of ryghtefulnesse / for thy names sake Lord thou shalte reuyue me through thyne equytye.

Thou shalte bryngе my soule from trouble / and through thy mercye dystroye all myne ennemyes.

And thou shalte distroye all that moleste my soule / for I am thy seruaunt.

Glorye be to the father and to the sonne / & to the holy ghost.

As it was in the begynnyng

and as it is nowe/ & euer shalbe So be it.

¶ The Antheme.

¶ Remembre not (O Lorde) the faultes ether of vs or of our parentes/ neyther take thou vēgeaunce on our synnes. Spare (O Lorde) spare thy people which thou hast redemed with thy precyous bloude. Be neuer more angry with vs.

¶ Here after folowyth the .xv. Psalmes.

¶ The. Cxx. psalme.

I Cryed to the Lorde when I was in trouble/ and he herde me.

O Lorde delyuer my soule frō lyenge lyppes / and from a dis-ceytfull tonge.

What maye be geuen the / or what maye be layde agaynste the/ thou dysceytfull tonge.

The sharpe arowes of the myghtye / with whote sparke-

cipio, et nunc et semper et in secula seculorum. Amen.

¶ Antiphona.

¶ Ne reminiscaris dñe delicta nra vel parentum nostrorū neq; vindictam sumas de peccatis nostris. Parce domine parce populo tuo quem redemisti pretioso sanguine tuo, ne in eternū irascaris nobis.

¶ Psalmus. Cxix.

AD dominū cum tribularer clamaui, et exaudiuit me.

Dñe libera animā meam a labijs iniquis, et a lingua dolosa.

Quid det tibi aut quid apponatur tibi ad linguā dolosā. Sagitte potentis acute, cū carbonib

desolatoriis.
Heu mihi quia incolatus meus prolõgatus est, habitaui cum habitantib⁹ cedar, multũ incola fuit anima mea.
Cum his qui oderunt pacem erã pacificus, cum loquebar illis impugnabant me gratis.
Gloria pri et filio et spiritui sancto.
Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

¶ Psalmus. Cxx.

Leuaui oculos meos in mõtes, vnde veniet auxilium mihi.
Auxiliũ meũ a domino, qui fecit celũ et terrã.
Non det in commotionem pedem tuũ, neq; dormitet qui custodit te.
Ecce non dormitabit

lynge coles.
Wo is me for my resting place is prolonged / I haue dwelled with inhabyters of Cedar / my soule was longe in exyle.
I was peasably with them that hated peace / whe I spake vnto them they assaulted me causeleslie.
Glorye be to the father and to the sonne / & to the holy ghost.
As it was in the begynnyng / & as it is nowe & euer shalbe.
So be it.

¶ The.Cxx.psalme.

I Lyfte vp myne eyes into the hylles / frome whense helpe shall come vnto me.
My helpe commeth frome the Lorde / that made heauen and earth.
He shall not suffre thy fote to slype / neyther shall he that kepeth the / fal into a slombre.
Lo he shal neyther fall a slepe

nor slomber/ whych kepeth Israel.

The Lorde kepeth the/ the Lorde is thy defēce/ more then the ryght hande.

The Sonne shall not burne the by daye/ nor the Moone by nyght.

The Lorde kepeth the frō all euel/ the Lorde kepeth euen thy soule.

The Lorde kepe thy goynge in and goynge out/ from thys tyme forth and euermore.

Glory be to the father/ and to the sōne/ and to the holy ghost.

As it was at the begynnynge/ and as it is now/ & euer shalbe.

So be it

C The.C.xxi.psalme.

I Reioyced in those thynges that were sayd vnto me/ we shal go into the Lordes house.

Our fete were stādynge in thy

bit neq; dormiet, q̄ custodit Israel.

Dominus custodit te, dominus protectio tua super manū dexteram tuam.

Per diem sol non vret te, neq; luna per noctem.

Dominus custodit te ab oi malo, custodiat animam tuam dominus.

Dominus custodiat introitum tuum et exitum tuum, et ex hoc nunc et vsq; in seculum.

Glozia patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculozum. Amen.

Psalmus. Cxxi.

Lætat? sū in his que dicta sunt mihi, in domū dominī ibimus.

Stantes erant pe-

des nostri in atriis tuis Jerusalem.

Jerusalem que edificatur vt ciuitas, cuius participatio eius in idipsum.

Illuc enim ascenderũt tribꝰ, tribus domini, testimonium Jsrael ad confitendum nomini dñi.

Quia illic sederũt sedes in iudicio, sedes super domum Dauid.

Rogate que ad pacem sunt Jerusalẽ, et abundantia diligentibus te.

Fiat pax in virtute tua, et abundãtia in turribus tuis.

Propter fratres meos et proximos meos loquebar pacem de te.

Propter domũ domini dei nostri, quesiui bona tibi.

Gloria patri & filio & spiritui sancto.

gates Jerusalem.

Jerusalem which is buylded lyke a cytye whose particypacyons is within it selfe.

Hyther there ascended the tribes euen the trybes of the lorde/the testymony of Jsrall to acknowledge the Lordes name.

Hyther there sate the iudgemẽt/euen the seate of the house of Dauyd.

Praye ye for the peace of Jerusalem/and abundance is to thy that loue the.

Let peace be made thrꝛough the thy vertue and plentuousnesse in thy houses.

For my brothers and kynredes sakes / I prayed peace for the.

For the house of oure Lorde god/I besought good thynges for the.

Glorye be to the father and to the sonne and to the holy ghost

As it was in the begynnyng/ as it is nowe & euer shalbe. So be it.

¶ The.Cxxii.psalme.

Vnto the haue I lyfte vp myne eyes/ which inhabytest the heauen.

Euen lyke as the eyes of seruauntes wayte at the handes of theyr maysters.

As the eyes of an hand mayde be at y^ hãdes of her maystres/ euẽ so be our eyes vpõ the lorde our God/ vntyll he haue mercy on vs.

Haue mercy on vs O Lorde/ haue mercye on vs/ for we are fulfylled with moche vylynesse. For oure soule is fylled very moche/ beynge scorned of the ryche/ & dyspyted of the proude. Glory be to the father and to the sonne/ & to the holy ghost. As it was in the begynnyng/ is as it is nowe/ & euer shalbe.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

¶ Psalmus. Cxxii.

Ad te leuaui oculos meos, qui habitas in celis.

Ecce sicut oculi seruorum in manibus dominorum suorũ.

Sicut oculi ancille in manibus domine sue, ita oculi nostri ad dominum deum nostrum, donec misereatur nri.

Miserere nostri domine miserere nostri, q̃ multũ repleti sumus despectione.

Quia multum repleta est anima nra obprobrium abundantibus et despectio superbis.

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

Plalmus. Cxxxiii.

Nisi quia dominus erat in nobis dicat nunc Israell, nisi qz dñs erat in nobis.

Cū exsurgerent homines in nos, forte viuos deglutissent nos.

Cū tralceretur furor eorum in nos, forsitan aqua obsorbuissset nos.

Torrentem pertrā sluit aia nra, forsitā pertransisset anima nostra aquam intolerabilem.

Benedictus dominus, qui non dedit nos in captionē dētibus eorum.

Anima nostra sicut passer erepta est de laqueo venātiū.

Laqueus cōtritus est, et nos liberati sumus.

Adiutoriū nostrū in nomine domini,

The.xv.plalmes.

The.Cxxiii.plalme.

Except the lorde had bene amonge vs (let Israell nowe speake) except the Lorde had bene amonge vs.

When men rose agaynste vs peraduēture they myght haue swallowed vs vp quycke.

When theyr furye was greate agaynst vs/ paduēture the water myght haue slouped vs vp.

Our soule hath passede ouer a Ryuer/ our soule peraduenture myght haue passed ouer a water intollerable.

Blessed be y' lord: Which hath not suffered vs to be caught with theyr teth.

Our soule hath ben delyuered euen as a sparowe frome the foulers snare.

The snare is worne out/ and we are delyuered.

Our helpe consysteth in the name of the Lord/ which made

he auen and earth.
Glory be to the father and to the sonne/ & to the holy ghost.
As it was in the begynnyng/ & as it is nowe & euer shalbe.
So be it.

The.Cxxiiii.psalme.

They that truste in the Lord/ as a mountayne of Syon/ he shall neuermore be moued/ which inhabiteth Jerusalem.
Mountayns are in the cyrcuite of it/ and the Lorde is in the cyrcuitye of his people/ frome thys tyme forthe and euermore.
For the lorde shall not leaue the rodde of synners/ vpon the lotte of the Juste/ lest the Juste shulde extende theyr hãdes vnto synne.
Do wel (O lorde) to the good and vpryght in harte.
But those that swarue/ the

qui fecit celũ & terram.
Gloria patri & filio et spiritui sancto.
Sicut erat in principio et nunc et semper, et in secula seculorum. Amen.

Psalmus. Cxxiiii.

Qui confidũt in domino sicut mons syon, nõ commouebitur in eternũ qui habitat in Jerusalem.
Montes in circuitu eius et dominus in circuitu populi sui, ex hoc nunc et vsq; in seculum.

Quia nõ relinquet dominus virgã peccatorum super sortẽ iustorum, vt non extendant iusti ad iniquitatẽ manꝰ suas.

Bene fac domine, bonis & rectis corde
Declinantes autẽ

tu obligationes adducet dominus cū operātibus iniquitatē par fuy Israel
Glozia patri ⁊ filio et spiritui sancto.
Sicut erat in pzincipio, et nunc et semper et in secula seculozum. Amen.

Psalmus. Cxxv.

IN conuertendo dominus captiuitatem syon, facti sumus sicut cōsolati.
Tunc repletum est gaudio os nostrum et lingua nostra exultatione.
Tunc dicent inter gentes, magnificauit dominus facere cum eis.
Magnificauit dñs facere nobiscū facti sumus letantes.
Conuerte domine captiuitatē nostrā, sicut torrens in austro.
Qui seminat in lachrymis, in exulta-

lozde shall bzynge into bondes with them that wozke wycked nesse/peace be vpon Israel.
Glozy be to the father and to the sonne/⁊ to the holy ghost.
As it was in the begynnyng/⁊ as it is nowe ⁊ euer shalbe.
So be it.

The.Cxxv.psalme.

Whan the Lozde turneth again/the captiuitye of syon/then shall we be lyke vnto them that dreame.
Then oure mouthe is fylled with laughter/and our tonge with ioye.
Then shal it be sayd amonge the heathen/the lozd hath done great thynges foz them.
Yee the lozde hath done great thynges foz vs alredy/wherfoze we reioyse.
Turne our captiuitye(o lozd) as the ryuer in the South.
They that sowe in tears/shal

repe in ioye.

They that wente forthe weepynge and sowed theyr sede / shall come wyth ioye & bryngе theyr sheues with them.

Glorye be to the father / and to the sonne / & to the holy ghoste.

As it was in the begynnyng / & as it is nowe and euer shal be so be it.

¶ The.Cxxvi.psalme.

Except the Lorde buylde the house / they laboure is but vayne that buylde it.

Except the Lorde kepe the cytye / the watche man waketh but in vayne.

It is but vayne laboure that ye ryse vp early / ayse after youre sittynge ye that eat the breade of sorowfulnesse

When he hath geuen slepe to his welbeloued / lo the heritage of y^e^ lordes childrē / the reward of the fruyte of the wombe.

tionemeam.

Euntes ibāt et flebant, mittentes semina sua, venientis autem venient cum exultatione, portantes manipulos suos

Gloria patri & filio et spiritui sancto.

Sicut erat in principio, et nunc et semper et in secula seculorum. Amen.

¶ Psalmus. cxxvi.

Nisi dominus edificauerit domum, in vanum laborauerūt qui edificant eam.

Nisi dominus custodierit ciuitatē, frustra vigilat qui custodit eam.

Vanum est vobis ante lucem surgere surgite postq̄ sederitis qui manducatis panem doloris.

Cum dederit dilectis suis somnū, ecce hereditas domini filii merces fructus ventris.

Sicut ſagitte i manu potentis, ita tilii excuſſozum.

Beatus vir qui implebit deſideriū ſuū ex ipſis, non confundetur, cū loquetur inimicis ſuis i pozta.

Glozia patri. ꝛc.
Sicut erat. ꝛc.

Pſalmus. Cxxbii.

BEati omnes qui timēt dominum, qui ambulant in vijs eius.

Uabozes manuum tuarum quia manducabis, beat⁹ es et bene tibi erit.

Uxoz tua ſicut vitis abundans, in lateribus domus tue

Filii tui ſicut nouelle oliuarum, in circuitu mēſe tue

Ecce ſic benedicetur homo, qui timet dominum.

Lyke as the arrowes in the hāde of the giant/euē ſo are the chyldzē of ſmyters.

Happy is the man that hath his deſyre full of them / he ſhal not be aſhamed when he ſhall ſpeake with his enemies in the gate.

Glozy be to the father. ꝛc.
As it was. ꝛc.

The. Cxxbii. pſalme.

BLeſſed are all they that feare the lozd/and walke in his wayes.

Foz thou ſhalte eate the labours of thyne owne handes/ O happy arte thou & it ſhal go well wyth the.

Thy wyfe ſhall be as a fruytfull vyne vpon the walles of thy houſe.

Thy chyldzen lyke the Olyue braunches roūde aboute thy table.

Lo thus ſhal the man be bleſſed that feareth the lozde.

The Lorde blesse the out of Syon / that thou mayest se Jerusalem in prosperytye all thy lyfe longe.

Benedicat tibi dominus ex Syon, et videas bona Jerusalem omnibus diebus vite tue.

Yee thou mayst se thy childrēs childzen / & peace vpon Israell.

Et videas filios filiozum tuozum, pacem super Israell.

Glozy be to the father. &c.

Glozia patri. &c.

As it was. &c.

Sicut erat. &c.

The.cxxviij.psalme.

Psalmus. cxxviij.

Many a tyme haue they fought agaynst me from my youthe vp (maye Israell nowe saye.

Sepe expugnauerūt me a iuuentute mea, dicat nunc Israell.

Yee many a tyme haue they fought agaynste me frome my youth vp / but they haue not ouercome me.

Sepe expugnauerunt me a iuuētute mea, etenim non potuerunt mihi.

The vngodly buylded vpon my backe / and prolonged theyr iniquite.

Supra dorsū meū fabricauerūt peccatores, prolongauerunt iniquitatē suā.

But the ryghtuous lord hath hewē the neckes of the vngodly in peces.

Dominus iustus cōcidet cervices peccatorum.

Let them be confunded & turned backewarde / as many as

Confundantur et conuertātur retrorsum omnes qui odē

quant Syon.
Fiant sicut fenum tectorum, quod priusq; euellat exaruit



De quo non implebit manum suã qui metet, et sinum qui manipulos colliget
Et nõ dixerũt qui preteribant benedictio dñi super vos, benedicimꝰ vobis in nomine domini.

Glozia patri. ꝛc.
Sicut erat. ꝛc.

Psalmus. Cxxix.

De profundis clamaui ad te dñe, domine exaudi vocem meam.
Fiãt aures tue intendẽtes, in vocem deprecationis mee.
Si iniquitates obseruaueris domine dñe quis sustinebit

haue euyll wyll at Syon.
Let them be euen as the haye vpon the house toppes/whiche wyddereth before it be plucked vp.
Wherof the mower wyl not fyll his hande/ noyther he that bynd eth vp the sheues his bosome.
So that they whiche go by/ saye not so moche as the lorde prosper you/ we wysshe you good lucke in the name of the lorde.
Glory be to the father. ꝛc.
As it was. ꝛc.

¶The. Cxxix. psalme.

Out of the deepe called I vnto the lorde (O lorde) heare my voyce.
O let thyne eares cõsyder wel the voyce of my complaynte.
Yf thou (Lorde) wylt be extreme to marke our iniquityes (o lord) who may abyde it.

But there is mercy with the/ and by cause of thy law haue I abyden the (O Lorde.)
My soule hath abyden in his worde/ my soule hath trusted in the Lorde.
From the morninge watche vntyll nyght/ let Israel trust in the Lorde.
For with y^e lord there is mercy & his redempcyon is plenteous.
And he shall redeme Israell from all his synnes.
Glory be to the father. &c.
As it was. &c.

The.C.xxx.psalme.

LOrd I am not hye myn ded/ I haue no proude lokes.
Nor not exercyse my selfe in great matters/ whiche are to hye for me.
Et I dyd not thynke meketly/ but dyd exalte my soule.
As a weneling is fro his mo

Quia apud te propitiatio est, et propter legem tuã sustinui te domine.
Sustinuit anima mea in verbo eius, speravit ala mea in domino.
A custodia matutina vsq; ad noctem, speret Israll in domino.
Quia apud dominum misericordia, & copiosa apud eum redemptio.
Et ipse redimet Israell ex omnibus iniquitatibus eius.
Gloria patri &c.
Sicut erat. &c.

Psalmus. Cxxx.

DOmine non est exaltatũ cor meum, neq; elati sunt oculi mei.
Neq; ambulaui in magnis, neq; in mirabilibus super me
Si non humiliter sentiebam, sed exaltaui animam meã,
Sicut ablactatus

super matrem suã,
ita retributio ẽ anima mea.
Speret Israell in
domino, ex hoc nũc
et vsq; in seculum.
Gloria patri.&c.
Sicut erat.&c.

Psalmus.Cxxxi.

Memento domine dauid et omnis mansuetudinis eius.
Sicut iurauit dño votum vouit deo Jacob.
Si introiero in tabernaculum domꝰ mee, si ascendero in lectum strati mei.
Si dedero sõnum oculis meis, & palpebris meis dormitationem, et requie tẽporibus meis.
Donec inueniã locum domino, tabernaculũ deo Jacob.
Ecce audiuimꝰ eã in effrata, inuenimꝰ eam in cãpis silue.
Introibimus in ta

ther / so is the retribulacion in my soule.
Let Israel trust in y' lorde frõ this tyme furth for euermore.
Glory be to the father.&c.
As it was.&c.

The.C.xxxi.psalme.

LOrde remembre Dauid and all his trouble.
Howe he sware vnto the lord and vowed a vowe / vnto the mygh̃tye one of Jacob.
I wyl not come within the tabernacle of my houle / nor clyme into my bedde.
I wyl not suffre myne eyes to slepe / nor myne eye lyddes to slombre.
Untyl I fynde out a place for the Lorde / an habytacyon for the God of Jacob.
Lo we herde the same at Ephrata / & founde it in the woody feldes.
We wyll go into his taberna-

cle / and fall downe before his
foteſtole.

Aryſe (O Lorde) into thy reſt
yuge place / thou and the arke
of thy ſtrength.

Let thy prſtes be clothed with
ryghtuouſnes / and let thy layn
tes reioyſe.

For thy ſeruaũt Dauids ſake
turne not away the preſence of
thyne anoynted.

The lorde hath made a layth
full oth vnto Dauid / & he ſhall
not ſhrynke frõ it / of the fruyte
of thy body ſhal I ſet vpon thy
ſeate.

If thy chyldren wyll kepe my
couenaũt / and my teſtymonye
that I ſhall learne them.
Theyr chyldren alſo ſhall ſyt
vpon thy ſeate for euermore.

For the lorde hath choſe Syõ
to be an habytacyon for hym
ſelfe hath he choſen her.

Thys ſhall be my reſte / here

tabernaculũ eius, adorabimꝰ in loco vbi ſteterunt pedes eiꝰ.

Surge dñe in requem tuã, tu et archa ſanctiſicationis tue.

Sacerdotes tui induantur iuſticiam, et ſancti tui exultẽt.

Propt Dauid ſeruum tuũ, non auertas faciem xpi tui.

Iurauit dñs Dauid veritatem et nõ fruſtrabitur eã, de fructu ventris tui ponã ſuper ſedem tuam.

Si cuſtodierint filii tui teſtamentum meũ, et teſtimonia mea hec que docebo eos.

Et filii eorum, vſq; in ſeculum ſedebũt ſuper ſedem tuam.

Quoniã elegit dñs Syon, elegit eam in habitationem ſibi.

Hec requies mea in ſeculum ſeculi,

habitabo quoniam elegi eam.
Viduam eius benedicens benedicam, pauperes eius saturabo panibus.
Sacerdotes eius induam salutari, et sancti eius exultatione exultabunt.
Illuc producã cornu Dauid, paraui lucernam xpo meo.

Inimicos eius induã confusione, super ipsum autem efflorebit sanctificatio mea.
Gloria patri.&c.
Sicut erat.&c.

Psalmus.Cxxxii.

Ecce quã bonum et quã iocundum, habitare fratres in vnum.
Sicut vnguẽtum in capite, quod descendit in barbã, bar

wyll I dwell / for I haue a delyte therin.
I wyll bleſſe hyr wedowes with increaſe/and wyl ſatyſfye her power with breade.
I wyll decke her preſtes with health/and her ſayntes ſhal reioyſe and be glad.
There ſhal I make the horne of Dauyd to flouriſhe / I haue ordeyned a lanterne for myne anoynted.
As for hys enemyes I ſhall cloth them with ſhame/but vpon himſelfe ſhall his owne flouriſhe.
Glory be to the father.&c.
As it was.&c.

The.Cxxxii.pſalme.

Beholde howe good and ioyfull a thynge it is brethren to dwel together in vnite
It is lyke the precious oyntement vpõ the heade/ that rãne downe vpon the beerde/ euẽ vn

to Aarons beerde.
And wente downe to the ſkyrtes of his clothynge.
Lyke y' dew of Hermõ/which fell vpon the hyll of Sion.
For there the lorde promyſed his bleſſyng & lyfe for euermore
Glory be to the father.&c.
As it was at the.&c.

The.Cxxxiii.pſalme.

Beholde/o prayſe the lord all ye ſeruauntes of the Lorde.
Ye that ſtãde in y' houſe of the Lorde in the houſe of our god.
Lyft vp your handes in the nyght to the ſãctuary/ & prayſe the Lorde.
The Lorde whych made heauẽ & earth/bleſſe the out of ſion
Glory be to the father.&c.
As it was in the.&c.

The antheme.

Remẽber not (o Lorde) the faultes ether of vs or of our pa

baim Aaron.
Q uod diſcendit in orã veſtimenti eius
S icut ros hermon qui deſcendit in mõtem Syon.
Q uoniam illic mãdauit dominus benedictionem & vitã vſq; in ſeculum.
G lozia patri.&c.
S icut erat.&c.

Pſalmus.Cxxxiii.

E Cce nunc benedicite dñm omnes ſerui dñi.
Q ui ſtatis i domo domini in atriis domus dei noſtri.
I n noctibus extollite manus veſtras in ſancta, benedicite dominum,
B enedicat te dñs ex Syon, qui fecit celum et terram.
G lozia patri.&c.
S icut erat.&c.

Antiphona.

Ne reminiſcaris domine, delicta noſtra, vel parentum

nostrorū, neq; iudicij tui tā sumias de peccatis nostris. Parce domine parce populo tuo quē redemisti pretioso sanguine tuo, ne in eternū irascaris nobis.

rentes/ nether take thou vengeaunce on oure synnes/ spare (o Lorde) spare thy people which thou haste redemed wyth thy precious bloode/ be neuer more angre wyth vs/ but mercyfull heare vs cryeng vnto the. And graunt also all the sayntes besely to praye for vs and vouchsafe mercyfully to heare vs by Chrift oure Lorde. So be it.

¶ The signification of thys Worde Letanye.

¶ Mamercus byshoppe of Vienne/ What tyme that a terrible earthquake fel in hys prouince Leo the fyrste then beynge byshope of Rome/ caused the people to assemble and to go togyther in a longe araye/ prayenge and callyng vpon God/ which thynge now we call processyō/ bycause we vse in the same to procede or go forth. Here of it came that when any greuous

Hh

All holy Patryarches & Pro-
phetes pray for vs. Omnes sancti patri-
arche et Prophete.
Orate pro nobis.
Sayne Peter pray for vs. Sancte Petre ora.
Sayne Paule pray for vs. Sancte Paule ora.
Sayne Andrewe pray for vs. Sancte Andrea ora.
Sayne Johñ pray for vs. Sancte Johes. ora.
Sayne James pray for vs. Sancte Jacobe ora.
Sayne Thomas pray for vs. Sancte Thoma ora.
Sayne Phylyp pray for vs. Sancte Philippe.
Ora pro nobis.
Sayne James pray for vs. Sancte Jacobe ora.
Sayne Mathewe pray for vs. Sancte Mathee ora.
Sayne Bartholoine pray. Sancte Bartholo-
mee Ora p nobis.
Sayne Symon pray for vs. Sancte Simō ora.
Sayne Tathe pray for vs. Sancte Thadee ora.
Sayne Mathye pray for vs. Sancte Mathia ora.
Sayne Barnabe pray for vs. Sancte Barnabe
Ora pro nobis.
Sayne Marke pray for vs. Sancte Marce ora.
Sayne Luke pray for vs. Sancte Luce ora.
All holy apostles and euange-
listes pray for vs. Oes sancti apostoli
et euāgeliste orate.
All holy disciples and innocen-
tes pray for vs. Oes sancti discipuli
et innocentes orate.
Sayne Steuen pray for vs. Sancte Stephane
Ora pro nobis.
Sayne Clement pray for vs. Sancte clemes ora.
Sayne Timothe praye for vs. Sancte Thimothe
Ora pro nobis.

Sancte dionisi ora.
Omnes sancti mar
tires orate p nobis
Oēs sancti confesso
res Orate p nobis.
Sancta Anna ora.
Sancta Elizabeth
Ora pro nobis.
Sācta maria mag
dalene ora p nobis.
Sctā Martha ora
Omnes sancti vir=
gines orate.
Omnes sācti et elec
ti dei orate.
Propitius esto, par
ce nobis domine.
Ab oi malo, Libera
nos domne.
Ab insidiis diaboli
Libera nos dñe.
Ab dāpnatione ppe=
tua. libera nos dñe
Ab imētib⁹ pcōzū
nōzū periculis. Li.
Ab infestationibus
demonum, Libera.
A spiritu foznicati=
onis, Libera nos.
Ab appetita inanis
glozie, Libera nos.
Ab oibus immūdi=

Saynt Dionise/ pray for vs.
All holy martyrs/ pray for us.
All holy confessors/ pray for us
Saynt Anne/ pray for us.
Saynt Elizabeth/ pray for us.
Saynt Mary Magdalene/
pray for us.
Saynt Martha/ pray for us.
All holy virgins/ pray for us.
All holy sayntes/ pray for us.
Be mercyfull/spare vs o lorde.
For all euel/ Lorde delyuer us
From the waytes of the deuell
Lorde delyuer vs.
From endles dampnacion/
Lorde delyuer us.
From yinmynet parell of oure
synnes/ Lorde delyuer us.
From the assaultes of deuels/
Lorde delyuer us.
From the spyrete of fornicacion/
Lorde delyuer vs.
From the desire of vayneglory
Lorde delyuer us.
From all vnclennes of body &

soule/lorde delyuer us.
From wrath and hate/and all euell wyll/lorde delyuer us.
From vnclene thoughtes/lord delyuer us.
From blyndnes of harte/lorde delyuer us.
From lyghtenynge and tẽpest/ lorde delyuer us.
Frõ sodeyne and vnprouyded death/lorde delyuer us.
By the mystery of thy holy incarnacion/lorde delyuer vs.
By thy natiuite / lorde delyuer
By thy circumcision/lorde dely
By thy baptyme/loyde delyuer
By thy fastyng/lorde delyuer.
By thy crosse and passion/lord delyuer us.
By thy precious death / lorde delyuer us.
By thy glorious resurrection / lorde delyuer us.
By thy meruelous ascencion / loyde delyuer us.

cis mentis ⁊ corporis, Libera nos dñe
Ab ol ira ⁊ odio, et omni mala voluntate, Libera nos dñe.
Ab immũdis cogitationibus, Libe.
A cecitate cordis, li.
A fulgure ⁊ tẽpestatis, Libera nos dñe
A subitanea et improuisa morte, Li.
Per misterii sancte incarnationis tue, Libera nos domine
Per natiuitatẽ tuã, Libera nos dñe.
Per sanctam circũcisionẽ tuã, Libera.
Per baptismũ tuũ, Libera nos dñe.
Per ieiunii tuũ, li.
Per passionẽ et crucem tuam, Libera.
Per pretiosum mortem tuam, Libera.
Per gloriosã resurrectionẽ tuã, Libe.
Per admirabilẽ ascentionem tuã, Li.

Per gratiam sancti spūs paraclyti, Li.
In hora mortis succurre nobis dñe.
In die iudicii, Li.
Peccatores, Te rogamus audi nos.
Ut pacem nobis dones, Te rogamus.
Ut mia tua, et pietas tuanos semper custodias, Te rogamus audi nos.
Ut ecclesiam tuam regere et defensare digneris, Te rogamus audi nos.
Ut regi nro et pzincipibus nostris, pacem et verā concordiā, atqz victoziā donare digneris, te rogam' audi nos.
Ut episcopos et antistites nros, et oēs cōgregationes illis in statu religione cōseruare digneris, Te rogamus.
Ut congregationes oim sanctorū in tuo sctō seruitio conseruare digneris, Te,
Ut cūctum populū

By the grace of the holy ghost, Lorde delyuer vs.
In the houre of death/ Lorde succoure vs.
In the daye of iudgement/ lorde delyuer vs.
We synners/ pray the to heare.
That thou geue vs peace/ we pray the to heare vs.
That thy mercy and thy pytie maye euer preserue vs/ we pray the to heare us/
That thou vouchsauke to gouerne/ and kepe thy church/ we pray the to heare us.
That thou geue peace/ cōcorde and victorye to our kynge and prices/ we pray the to heare us
That thou kepe al our byshoppes and prelates in holy religion/ we praye the to heare vs.
That thou kepe all the congregacions of saynctes in thy holy seruice/ we pray the to heare us
That thou preserue all christē

people whych thou haste redemed wyth thy precious bloode we pray the to heare us.

That thou geue all oure benefactours euerlastynge benefytes/we praye the to heare vs.

That thou wylte delyuer the soules of vs & our parentes frō eternall damnacion/ we praye the to heare us.

That thou vouchsafe to geue & preserue the frutes of the earth we pray the to heare vs.

That thou vouchsaufe to caste vpon vs thy mercyful eyes/ we pray the to heare us.

That thou do cause the obsequy of our seruice to be acceptable/we praye the heare us.

That thou do plucke vp oure myndes vnto heauenly desyres we praye the to heare us.

That thou vouchsaufe to beholde and releue the mysery of the poore and the captiue/ we.

xpiana pzeciosa sanguine tuo redemptum cōseruare, Te.

Ut oibus benefactoribus nris sempiterna bona retribuas, Te rogamus.

Ut animas nostras et parentū nostrozū ab eterna damnatione eripias, Te ro.

Ut fructus terre dare et conseruare digneris, Te rogam⁹.

Ut oculis miserico⁹ die tuc sup nos reducere digneris, te rogam⁹ audi nos.

Ut obsequiū seruitutis nostre rationabile facias, Te rogam⁹ audi nos.

Ut mentes nostras ad celestia desideria erigas, Te rogam⁹ audi nos.

Ut miserias paupertum et captiuozum intueri et releuare digneris, Te rogamus audi nos.

Ut oibus fidelibus
viuis et defunctis
requiem eternã do-
nes, Te rogamus.
Ut nos exaudire dig
neris, Te rogam⁹.
Fili dei, Te roga.
Fili dei, Te roga.
Fili dei, Te roga.

That thou geue euerlastynge
rest to al that beleue in the both
quycke and deade/ we pray the
That thou vouchsafe to heare
us/we praye the to heare us.
Sonne of God / we pray the to
Sonne of God/ we pray the to
Sonne of God/ we pray the to

Agnus dei qui tol-
lis peccata mundi,
exaudi nos dñe.

O Lambe of God that takest
away the synne of the worlde/
heare us lorde.

Agnus dei qui tol-
lis peccata mundi.
Parce nobis dñe.
Agnus dei qui tol-
lis peccata mundi,
Miserere nobis.
Kyrie eleyson.
Christe eleyson.
Kyrie eleyson.
Pater noster. ꝛc.
Et ne nos. ꝛc.
Sed libera. ꝛc.

O Lambe of God that takest
away the synne of the worlde/
spare us lorde.
O Lambe of God/that takeste
away the synne of the worlde/
haue mercy on us.
Lorde haue mercy on us.
Christ haue mercy on us.
Lorde haue mercy on us.
Our father. ꝛc. And leade vs
not. But delyuer vs.

Versus.
℣ Peccauimus cũ
patribus nostris.
Responsum.

The Versicle.
We haue offended wyth our fa-
ther. The answere.

and to spare/take our prayer & let thy pytefull mercye assoyle thē y' are bound wyth the chayne of synners. By Christe oure Lorde/so be it.

For mercy.

LOrde we beseche the to shewe vnto vs thyne vnspeakable mercy/that thou both purge vs from all our synnes/ and mercyfully delyuer vs frō the payne that we deserue for the same. By Christ our lorde/ so be it.

For the kynge.

LOrde God of hoostes/ kynge most myghty and stronge/ by whome kynges do reygne/in whose hādes are the hertes of all kynges. Graunte vnto thy welbeloued seruaunt H. our kynge continuall helthe of body and soule/that his hert alwayes enclynyng to holsome and godly counsayles/ and the

seruꝰ tuꝰ semper, et per cere suscipe deprecationem nr̃am, vt quos delictorum catheno cōstringit miseratio tue pietatis absoluat. Per xpm.

Pro misericordia.

IMmensabilē misericordiā tuā nobis clemēter ostende vt simul nos et a peccatis oīb⁹ exuas, et a penis quas pro his meremur, benignus eripias. Per xpm dominū nostrū. Amē.

Pro Rege.

DOmine deꝰ exercituum, Rex potēs et fortis per quem reges regnant, & in cuius manu sūt cordā regum olum dilecto famulo tuo H. Regi nr̃o perpetuā mentis & corporis tribuere dignitatem concede: & bt cordē suo ad sancta et salubria consilia semper properare, et

hostibus reipublice deuictis ypetus pace & fraterna concoꝛdia, sub eius impeꝛio diu fruamur. Peꝛ xpm dominum nostrum. Amen.

enemyes of the common welth beynge vanquisshed/ we maye longe inioye vnder hym perpetuall peace/ and brotherly concoꝛde. By Chꝛist oure loꝛde. So be it.

Omps sempiterne deus q̃ facis mirabilia magna solus, pꝛetende sup famulos tuos pontifices et sup cũctas cõgregacões illis cõmissas, spiritũ gratie salutaris, et vt in veritate tibi cõplaceãt ypetuum eis roꝛe tue benedictionis infunde. Peꝛ xpm dominum nostrum. Amen.

ALmyghty eternall god which alone doste great wonders/ graunt vnto thy seruauntes the bysshoppes and to all congregacions commytted vnto them/ the spꝛete of grace/ & that in y^e^ truth they may please the/ powꝛe out on them the perpetuall dewe of thy benediction. By Chꝛyste our Loꝛde. So be it.

¶ Pꝛo populis et oꝛdinibus.

¶ For the people and all estates.

Ꝺeus a quo sancta desideria recta consilia et iusta sunt opa, da seruis tuis illam quam mundus dare non potest pacem, vt et corda nꝛa mandatis tuis dedita et hostium sublata formidine tempoꝛa sua nobis tua pace disposita, gꝛatia tua fiant tuta defensione quieta. Peꝛ dominum nostrum.

HOꝛ thy pytye (loꝛde) we beseche the to louse the bandes of all our synnes/ and thꝛough the pꝛayer of the blef-

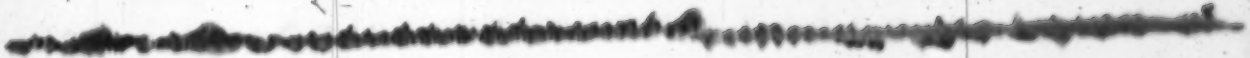
The order taken of me in thys
prymer (moost deare reader) setteth
here followynge certayne meditacy-
ons to be sayd at the sacrynge (as we
call it) of the masse and in the masse ty
me, whych masse is a consecracion of the body and
blonde of Chryst by the power of God workyng se-
cretly in the wordes that are spoken of the prest, &
institute for a speciall memorye of Chrystes passiō,
set forth wyth certayne ceremonies, & deuoute suf-
fragies, to the enkyndlynge and styrynge vp of
the deuocions or deuoute myndes, not onely of the
prest, but also of the hearers: to the entent that they
maye impende a dew honoure, as cōcernyng theyr
deuty to the same blessed sacrament. And for as
moche as dyuers people dyuersly do heare it, some
for custome, some by shame compelled, some wyth
smale deuocyon, some contented to heare & se what
the preste doth, thynketh it ynough to be present in
the churche whyle it is a doynge, but not so many
(as I wolde wysshe) doth heare the same to the
ende that Chryste dyd ordeyne it to be done for.
And specyally a great sorte (whiche is worst of all)
maketh this moste holy sacrament of no estymaciō
nor reuerēce, pernycyously affyrmynge that in that
sacrament is not the presence of the bodye & bloude
of Chryst. I haue thought it conuenyent and some
what necessarye bothe to make a declaracyon to
the deuoute readers of the layth that belongeth to
the same, and also to geue instruccyon to what vse
or purpose they shulde frequent the consecracyon &

myn-

mynistracyon of it. Whiche entreyse (gentle readers) I take in hãde, not because I thynke my selfe of suche excellent iudgement, and learnyng, that I can exquisytely and sufficyently declare & satysfye the reader of the misteryes of so excellent and hygh sacrament: but that onely I wolde shewe some token of my deutye to my euen christen in the dystrybucyon vnto hym of suche tallent which God hath lent me. And hyrin shall I reherse the scryptures which the sacramẽtaryes go about to enstablysshe theyr heritycall opynyon, as concernynge the body of Christ, presence of the same sacramẽt, declarynge suche places of scrypture (that they haue chosen) in theyr owne natyue sence that hereby maye appere both ỹ they dystorte the scrypture for theyr synguler opynyon, and also that theyr opynyon is no lesse then an heresy, and therfore vtterly to be forsaken of euery true christian. Secondly wyll I inferre the scryptures with the consent of a fewe sentences of the moste auncyent Doctours, to the confyrmacyon of the vpryght & infallyble truth and verytie. Wyth what cupll spyryte were they inspyred and inflated, whiche to proue ỹ the presence of the body of Christ is not in ỹ sacrament of thaulter, brought in this texte of Christ wrytten in Mathew. Then yf any man shall saye vnto you, lo here is Christ or there, beleue him not. What readers is ignorant to what purpose Christ spake these wordes. Christ lamentynge the desolacion and destruccion of Jerusalem whych he prenonyshed surely to ensue. The Apostles came to hym, and desyred hym to knowe what

Mathew. xxiiii. The true texte of the sacramentaries.

Mathew. xxiiii.



shalbe raller, and the sonne of man shalbe delyue-
red, to be crucifyed. And I haue hertely desyred to Luc. xxiii.
eate thys easter lambe wyth you before I suffre.
Then he syttyng wyth hys apostles toke the breade
gaue thankes, and brake it and gaue it to the disci- Mat. xxvi
ples, and sayd: Take, eate thys is my body. And he
toke the cuppe and thanked, and gaue it them, and
sayd: Drynke ye all therof. Thys is my bloode of
the new testamẽt that shalbe shed for many, for the
remission of synnes. Thys do in the remembraunce
of me. These wordes marke well and let no bayne
nor carnall reason seduce the. But let fayth be thy
guyde in thys matter for reason can not apprehẽde
the knowlege of fayth, for fayth is above reason it
excedeth reason, it dependeth not of reason. Fayth Hebr. xi.
as saynt Paule doth defyne / is a sure confidence of
thynges whych are hoped for, & a certaynte of thin- ii. Cor. v.
ges whych are not sene. whych fayth also as saynt
Paule doth testifye cõmeth vnto vs by hearynge,
and hearynge cõmeth by the worde of God. Thy
reason and wytte therfore captiue in the obsequy of
Christ, and stryue vp and quycken thy fayth by the
hearynge of the worde of God. The worde of God
as it is above mencioned doth declare that Christe
takynge the breade sayde, it was hys bodye. Be-
ynge then that goddes worde doth say that Christ
dyd transmute the substaũce of the breade into hys
body. Geue fayth to it though reason can not at-
tayne the knowlege of it / and cease accordynge to
reasons motion, to question, as the Capharnaites
dyd. When they asked of Christ, how can thys mã
geue vs hys flesh to eate, for ther is nothynge vn-

possible to God. In these wordes of Christ thou
mayest note the institucion of the cõsecracion of the
body of Christ, and the auctour and founder of the
same. The auctour and foũder of the same was no
lyght fantasyed mã. He was no lyenge mã, he was
no man that by settynge forth of a newe secte or of
a new opinion sought hys owne glory. But it was
Jesus Christ, the sonne of the eternal lyuyng god,
God and man, in whome was euerlastynge wyse-
dome wythout delaye. Euerlastinge cõstancy with
out mutabilite, he beyng not only true, but also the
very truth, whome the voyce of the father from hea
uen dyd cõmende sayenge: Thys is my deare sõne
in whom I delyte, heare him. Whe therfore Christ
beynge both true and the very truth (in whom was
no doublenes of speche, but playnnes and simpli-
cite, whome the father speakynge from heauen wyl
lyd vs to heare) takynge the breade and blessynge
it, sayd: Thys is my body, and blessynge the cuppe,
sayd: Thys is my bloode. We ought as Christe is
playne, true, and wythout doublenes, so wythout
cloppys, methaphorys, similitudes, significations
and all other crafty quiddities and logicall inten-
cions playnlye, truely, and wythout doublenes to
take and receaue the wordes as Christ hath spoke
them. Christ playnly by demonstracion takynge the
breade, sayde: Thys is my bodye, what shulde we
then enterpryse to saye agaynst hym that ther was
not hys body. The institucion then of the consecra
cyon of the bodye of Christe, was by the worde of
Christ, sayenge: Thys is my bodye. Thys body, in

the forme of bread of Christ cõsecrated (for as much as he was then departynge from them: and from their eyes) that mortal and sensible body shuld be substituted, he distributed thẽ beynge present wyth them hys body in that forme & forte, of the whyche after hys departynge they shulde take no mystrust But ꝑ by their fayth they myght se hym alwayes present. By the whych they shulde take comforte & also by the contemplacion of that alwayes to haue a frethe memoriall or remembraunce of hys passiõ and death. wherfore he sayd to them: This do you in the remembraūce of me. In theis wordes we are not only monyshed to haue a cõtinual remembraūce of Christes death, but also it is commytted vs (as for a cause of that same remembraunce. For Christ sayd (hoc facite. This do you. Obserue therfore diligẽt reader & note ꝑ Christe had (as I haue aboue sayde) geuen thẽ hys body they receaued it, he wyll yf thẽ ꝑ they shuld do it in the remembraūce of hym. What shuld they do that they receaued at Christes hande. what receaued they at Christes hãde? they receaued hys very body. Then Christe wolde they shulde do thys, that is to receaue hys bodye (and not onely a pece of breade) in the remembraunce of hym. It maye be yet further questioned, where shulde they haue Christes bodye, he beynge ascended into the heauens, and sytteynge on the ryghte hãde of hys father. Verely in ꝑ sacramẽt of the aulter by hys power now consecrated as it was before hys power beynge no lesse nowe thẽ it was thẽ, for

Luc. xxii.

he that wylled them to receaue hys body, & drynke hys bloode in the remembraūce of hym, wrought then, and now also by hys power worketh the consecracion of hys owne body, or els how shulde they do that thynge whych Christ wylled them to do.

Actum 8. xvii.

That the very body of Christ was receaued of the apostles & of other christiās after that he was ascended it is manyfest not only in the actes of the apostles but also in other places, as namely hyghe in the fyrst epistle of S. Paule to the Corin. In ꝑ whiche place S. Paule exhortyng them from ydolatry certifyeth them that as yet ther hath no temptacion ouertaken them/but such as followeth the nature of man. Wherfore he wylleth them not only to flye from ydolatry, but also frō the partakynge of ydolatrytes, that is from suche meates as were offred to ydoles. Whych byce he counteth not to followe the nature of man, but rather to come of deuelysh malyce. Now to auoyde the partakynge of ydolatrytes. He compareth or rather maketh a similitude of the Lordes table, and the table of the deuell, declarynge ꝑ as the partakers of the body of Christ are one body in Christ, so the partakers of ydolatrytes be one body in the deuell, and begynneth hys purpose after thys maner. Wherfore my dearly beloued flie from ydolatry or flie frō the worshippynge of ydoles. I speake (sayeth he) vnto them whyche haue discrecion. Iudge ye what I say, the cuppe of thankesgeuynge, wherwyth we geue thankes is it not the partakynge of the bloode of Christ? The breade that we breake is it not the partakynge of the body of Christ? For we many are one breade and

1. Cor. x.

one

one bodye/ in as muche as we all are partakers of one breade. For the proofe of hys sentence, that is, that the receauers of the one or of the other are in the fellowshippe of the same, he sayeth: Behold Israel after the flesshe. They that eate the sacrifices are not they partakers of the alter. And then he cõmeth to the other partie, in the whych after he had declared that the offerynges of the heathen were to deuels and not to God. He sayeth, now wolde I not that ye shulde be in the fellowshippe of deuels And whye. Byeause these can not stande together as immediatly he sayth: Ye can not drynke of the cuppe of the lorde & of the cup of the deuels, ye can not be ptakers of the Lordes table & of ꝑ table of ꝑ deuels. Se nowdeare reader, what expresse sẽtẽce Paule hath wrytten of the body & bloode of Christ whych after my censure is of suche strength for the presence of the body of Christ in the sacrament, that it can not be iustely resysted. Yet not wythstandynge yt ye lust not to geue credyte to my exhile, and weake iudgemente, geue credence to the iudgement of Chrisostome, Jerome, Ambrose, Theophelacte, Thomas, and Erasmus, whyche exponynge thys place I am sure do take saynt Paule here to haue spoke of the body and blode of Christ. whose sentences I wolde haue here inserred, but for auoydynge of prolixite, let the learned searche the doctours, and trye the truth. In the seconde chapter to the Corinthians, Saynt Paul also after he had rebuked the enormities & abuses of the Corinthians about the receauynge of the bodye of Christ, he taught them the true vse of it, In the set

tynge forth of the which he maketh a very euident
mēcion of the same body of Chryst, whych doctrine
and learnynge, whych ordinaunces also that he de-
lyuered them, he certifyeth them that he receaued
of the Lorde, after the rehersall of the wordes of
Chryst, (which I desyre the dilygente reader there
to reade) he doth inferre godlye monicions for the
receauynge of the body of Chryst, and declareth the
daunger of the euell receauers, sayenge: Whosoe-
uer shall eate of thys bread & drynke of this cuppe
of the Lorde vnworthely shalbe gylty of the body
& blode of the Lorde. But let a mā examē him selfe,
& so let hym eate of thys bread & drinke of this cup
For he ꝑ eateth & drynketh vnworthely eateth and
drinketh hys owne dānacīō, because he maketh no
differēce of ꝑ lordes body. I cā not a lytle meruayl
that mē so malicyously and erroneously wyl kal frō
the truth hauynge such a clere sentēce of S. Paule
whych so manyfestly doth declare and open the ve-
rite of the body of Chryst in the Sacramente, that
to a Chrystiā reader (as I suppose) ther is no doute
nor difficulty as concernynge hys sayenge in thys
matter left vndesolued. Yet although thys place
be so good, and full of strength lest I shulde offēde
wyth prolixite, or discouragewyth tedyousnes, brefly
notynge with me two thynges in S. Paule, I her-
tely desyre you pōder hys sentence. Fyrst note that
where as sayncte Paule in the begynnynge of thys
sentence, spealynge of the Sacrament, accordyng
to our sensible knowlege doth call that breade, in ꝑ
ende of the sentence as an exposicion to hys fyrste
worde calleth it the body and blode of Chryst. And

in the last sentēce where that he sayeth that the vn-
worthy receauer of the bread doth receaue it to hys
dāmnacion, subuertynge the cause addeth an expo-
sicion of hys worde, and sayeth: Because he maketh
no difference of the Lordes body. Note then & be-
holde ꝑ S. Paul doth not cal the sacrament onely
bread. But also nampyng ꝑ same calleth it the body
& blode of ꝑ lorde & the lordes body. Wo bread it
may be called accordynge to our sēsible knowlege,
for we se nothyng but bread, we tast nothynge but
breade, we fele nothyng but bread, but by fayth we
beleue the body of Christ & no bread, for bread hath
no place wh ꝑ body of christ. The other ꝑ I do note
is of ꝑ vnworthynes of ꝑ receauyng, & of ꝑ paynes
tared for ꝑ same. S. P. coūceleth ꝑ receuers of this
sacramēt to examē thē selues lest they shuld recea-
ue it vnworthely, for in so doyng he shal receaue it
to theyr dānacio, & be gylty of ꝑ body & blode of the
lorde, because they make no differēce of ꝑ body of ꝑ
lorde. Now yf ther be not ꝑ body of Christ in ꝑ sa-
crament of ꝑ alter, why doth S. coūcel ꝑ receauers
to examen them selues, shuld they so do for to eate
of a pece breade. Or why more for ꝑ eatyng of this
bread, then of other bread. Further how shuld a mā
eat a pece of bread vnworthely, except ye wyl say ꝑ
he hath taken vreelle of it, or as ꝑ cōmen sayenge is
ꝑ a mā is vnworthy to eat of ꝑ bread because he la-
boureth not for it, whych vnworthynes taketh no
place here in this matter. Moreouer yf ther be not
the body of Christe but breade, why shulde the re-
ceauers for the receaupnge of a pece of breade be
gylty of the bodye and bloode of the Lorde?

And

And how ſhulde they receaue it to theyr dampnacion? There is no comparison betwixt the facte and the payne, yf it be nothynge but breade, I ſuppoſe that the iuſtice of God wyll not make a man gylty of the body and bloode of the Lorde for eatynge of a pece of breade, wythout an ordinaūce or a lawe goynge before. Also how in the receauyng of a pece of breade ſhulde the receauers make difference of the body of the Lorde, yf the body of the Lorde be not there. But for as much as S. Paule wylleth vs not to receyue the ſacramēt vnworthely, for yf we do, we receaue it to our dāpnaciō bycauſe we make no difference of the bodye of the Lorde. I take it that in ỹ ſacramēt of the aulter is the very bodye of Chriſt, in the reſpecte of whome we receyue it worthely or vnworthely, and by whoſe preſence yf we receaue it with the eraumynacion of our ſelues, we make a dyfferēce of the body of the Lorde. And for almoche as Chriſt bleſſynge the bread, and geuyng it to his Apoſtles, ſayd: This is my body. I beleue that in the ſacrament is his bodye, for ſuere I am that he (beynge the trueth) can not lye. Yet for almoche as the malyce of hereſye is not ſo ſone quenched, but alwayes ſeketh to withſtande the truth, a parauēture as ỹ Phariſyes dyd agaynſt Chriſt, not hauynge what to ſaye to hym, fell to calumniacion. So wyll they yet, and wyll ſaye although it hath bene ſo taken for a ſmale tyme, yet we haue ſwarued from the primatyue churche. Therfore we ſhall here inſerre the ſentences of ſome of the eldeſt and moſt auncient Doctours of the church, which were nerynygh to ỹ primatyue churche, by whoſe

vnyforme consent we maye perceyue the trouth of the matter to be the surer. Tertullian one of the auncient wryters of Christes churche next to the Apostles agaynst Marcyo an heretike sayth these wordes. Christ when he had sayde / that hartely he desyred to eate the easter with his disciples. The bread taken and distributed to his Apostles. he made his body sayenge: This is my body. If this auncyent wryter beynge so nyghe to the primitiue churche which knewe the very truth as it was receyued of the Apostles / And knew also how they dyd / saith confyrmably to our faith, and to our vnderstandinge of the scripture it is an argument that we are in a good waye and that we truely do interpretate the scripture although a sorte of wholelynges thinke the contrary. Saynt Cyprian also a holy martyr and an auncient wryter maketh a hole sermon of the supper of the Lord / in the whiche among many goodly sentences of the Sacrament (as in dede there is plentye, he hath this sentence. Christe this sacrament sometyme doth call his body / somtyme his flesh and bloud / somtyme bread. This common bread chaunged into flesh and bloude doth procure lyke &c. Although this is very manifestly spoken / yet more playnlyer he speketh in an other sentence. This bread (sayth he) that the Lorde gaue vnto his disciples through the omnipotency of the word chaunged not in figure or in outwarde forme but in nature is made flesh and as in the persone of Christ the manhode was sene and the Godhed hyd so in the visible Sacrament the deuyne nature inuisible infundeth him

Tertul. li. 4. aduersꝰ marcionē.

Cyprian in sermon. de cena dñi.

selfe to the intent that vnto the Christiã religion a-
boute the Sacramentes shulde be deuotion. Is
not this as playnly spoken as any mã can speake:
To this man beynge so auncient and an holy mar-
tyr/we shuld and ought to gyue credence before v.
C. Swynglins or any suche other. yet that we
maye se the argument of many good men whiche
yet were in dyuers tymes some other shalbe rec-
Ambro. in li. Lozin. ted. S. Ambrose differreth not in sentence from
these/he sayth: Because þ by the death of the Lord
we are/delyuered of it we declare our selues to be
myndefull in that we eate his body and drinke his
blode which were offred for vs. In the. vi. boke
of the sacramentes/he doth treate of the same al-
so/he also sayth: yf the worde of Helyas was of
such power that he caused the fyre to come downe
from heauen. Shall not the worde of Christ be of
such power that it shall chaunge the substaunce of
thinges (that is) the substaunce of bred and wyne
into the substaunce of his body and bloude. It is
red of all the workes of the world that he sayde the
worde and they were made. Therfore the worde
of God (that is) the sonne of God which coulde of
nothinge make all thinges that were/can not he
chaunge þ thinges that be/into it that they were
not: Thou seest gentle reder the sentence of S.
Ambrose/thou mayst perceyue that he agreeth with
Hieroim in Matthew thother. S. Hierome/also/a mã both of great len
nynge/and holyness/dissenteth not from this do-
ctrine/he sayth: After that the figuratiue Easter
was fulfilled/& Christ with his apostles had eaten
the easter lambe he toke the bread which cõforteth

the hert of man/ and went to the true sacrament of
easter that euen/ as in the prefiguracion of him
Melchisedech the prest of the hyghe God dyd/ of-
fringe bread and wyne/ he also wolde setforth the
truth of his body and bloude. S. Austen also a fa- Austi. in li
mouse man both of lyfe and of lernynge varyeth sen. plyni
not frome those men/ but sayth this in the forme
of bred & wyne, which we se we do honour thin-
ges that we do not se (that is) the body and bloude
of Christ. Beholde these sentences both sayntfull
and godly. And for as moch as the writers of thē
were men to be reputed & not disdayned/ esteme
them of authoritie. S. Gregory also a man of god Gregory.
authoritie foloweth the same trade sayenge: As
the diuinitie of the worde doth fyll all the worlde
so in many places is the body of Christ cōsecrated
and yet be there not many bodyes of Christe/ but
one body and one bloud. Eusebius emisenus al- Eusebius.
so a man not to be despysed sayth this: The inuisi
ble prest with his worde/ by a secret power dothe
chaunge the visible creatures into the substaunce
of his body and bloude/ ponder now gētle reders
the vnyforme consent of these doctours which (as
for a certayn of them) although they were in dy-
uers tymes and contreyes yet the holy ghost theis
scolemayster and the mayster of truthe taught thē
all (as concernynge the poyntes of our faith) one
lesson of truthe. So that they all do agree in this
truthe, that in the sacrament of thalter is the very
body of Christ. Many mo maye be rehersed that
do agre in this poynt which playnly were ynough
to fyll a hole boke. Therfore shall they be omitted.

trusting that these few (yf their auncient holynes and lernyng be pondered) with the places of scripture aboue reherced are sufficient to staye a Christian hert yf he be not alredy drowned in heresye. Seing then that the scriptures which can not be but one/ and these famouse doctours agreyng to the same do teach that in the sacrament of the auter is the body of Christ. Let euery true Christian (not with a dissemblyng mouth for feare of payne) but with an vnfayned hert for the loue of ỹ truthe not only profesle but also beleue that in that sacrament is the very body of Christ. This sacrament consecrated (not by the power of the minister the prest) but by ỹ power of god working in his word spoken of the prest: people shuld frequent for the purpose, for thẽ which Christ dyd institute it. Christ when he had consecrated his body/ and delyuered it to his Apostles sayd. This do you in the remembraunce of me. Then shuld all Christians frequẽt this sacrament for the remembraũce of Christ. To what remembraunce of Christe: Uerely to the remembraunce of his death and passion. That euery Christian seynge or receyuynge his body shuld remembre/ and alwayes haue before their eyes, ỹ Christes body for their sake (which of themselues, were vnable/ and vnsufficient to make amendes was delyuered to his eunemyes/ and for their offence which they by none of their merites coulde put away was he whypped and scourged/ beaten and deluded/ nayled on the crosse & with a spere thorow the hart perced/ and this freely oute of that swete vessel to wash away the offence, he shed ws

Luce.xx.

Apoca.i.

Johan.ix.

ter and bloude. This to the by his passiō redemed and by the same to the father reconcyled / he hath gyuen the merite of his passion which vnkaynedly, hath, is and shalbe sufficient for the synnes of all the worlde / for he sayde this is my body / which for you shall be delyuered. And this is my bloude which for you shalbe shed. After this sorte all you Christians / when you se or receyue the Sacrament / haue of Christ suche a remembraunce and forget not to be thankefull. For to this pourpose you shoulde se / or receyue it / and not to make a gasynge stocke of it / and when you haue sene you haue all done. So that you thynke you haue no more to do / but to se it or to receyue it. And this that thankeful remembraunce of that blessed deth or passion with the acknowledgynge of the frutes and benefytes of the same is forgotten / and though as no parte of oure dewtye which of truth is the chyef parte of oure dewtye / as often as we by fayth do se the bodye of oure sauyour Christ in that Sacrament. And further when the deathe of Christ is thus remembred / then shoulde man also remembre that as Saynt Peter sayeth. 1. Pet. ii.
Christe hathe soufered / leauynge an ensample vnto you / that you shoulde folowe his steppes / which is as he dyd beare the crosse / so you must beare youre crosse. As he mortifyed our synne in his flesh beyng crucyfyed on the crosse. So ought you to mortifye and slaye synne in youre bodyes / crucyfyenge your flesche with the lustes and desyres. For as Saynt Paule sayth / they that Gala. v.

1. Cor. ii.

are Chriſtes hath ſo crucifyed their fleſhe. Wherfore deare reader commyng to the preſence of the bleſſed body of Chriſt of theſe thiges be not forgetful/ but aboue all be not vnfaithfull/ let faithe in this matter be thy guyde. And when by faith thou beholdeſt Chriſtes body, by a thãkful remẽbrance. Remembre alſo the death and paſſion of the ſame body remembrynge the death of that body/ in the which thy ſynne was ſlayne/ beynge crucifyed on the croſſe. Remẽbre alſo to mortify ſynne in thyne owne body/ by crucifyenge it with the luſtes and deſyres. To thys purpoſe deare reader thou ſhuldeſt heare maſſe; therfore note wel and marke this lytle rude thynge ꝑ by it thou mayeſt be ſtablyſhed in thy fayth/ and learne by the hearyng of maſſe/ ſo to remembre Chriſtes death and paſſion/ ꝑ lyke a true Chriſtẽ thou mayeſt beare Chriſtes croſſe in thys lyfe that by the merite of Chriſtes death ſuffred on his croſſe thou mayeſt come to the eternall lyfe.

Vale.

¶ Oratio ante meſſam dicenda.

¶ A prayer to be ſayde before maſſe.



Omine Jeſu Chriſte qui verꝰ noſter põtifex es, te ipſum hoſtiã puram & immaculatã in ara crucis deo patri offerens pro nobis miſeris peccatorib⁹, quig cum ad te ad veſcẽdũ et ſanguinem tuum ad bibendum nobis dediſti, & miſeriũ horrorẽ & caliginis tui feciſti in virtute tui ſancti ſpo



Lorde Jeſu Chriſt whych art our very byſhop & dyddeſt offer thyſelf vnto god ꝑ father a pure & immaculate hooſt/ on the aulter of the croſſe/ for vs myſerable ſynners whych alſo gaueſt thy fleſhe vnto vs to eate/ and thy bloude to drynke/ and madeſt thys myſtery of thy body and bloude in the power of thy holy ſpyrte

for a remembraunce of thy moost holy passion/ (sayeng:) As often tymes as ye do these thynges/ ye shal do thē in the remembraunce of me/ I therfore (o Lorde) vnworthy synner of a deuout mynde haue repaired hyther vnto thy temple (al though a synner) to heare and se that blessed sacrifice of prayse ynge which thou thyselfe cōmaundest to be done for a memorial of thy holy passion/ to the intent þ I myght stire vp in me a fresshe remēbraunce of thy moost blessed death/ & to geue the thākes for þ moost mercyfull charyte/ þ moued the to bye and redeme my soule wyth so greate pryce.

Graunt me (moost mercyfull lord) not only to se thys mystery wyth my bodely eyes/ but specially to se it wyth my inwarde eyes of fayth/ and therby to haue/ holly a louely and a thankfull remembraunce of that blessed passion and death/ and there in to contynue vntyll the houre of my death/ so be it.

In memoriam sacratissime passionis tue (dicens:) Per quotienscunq; feceritis mei in memoriam facietis. Ego igitur indignꝰ peccatoꝛ huc mente deuota ad templum tuum, domine, accessi licet peccatoꝛ, vt audiā et videā hoc sacrificium: laudisq; quod tu ipse fieri iussisti in tue sancte passionis memoriā, quo in me viuā et recentem tue sanctissime mortis memoriam excitare possem, et tibi gratias agere propter illā misericoꝛdissimam charitatē que te mouit vt emeres et redimeres tanto pretio meam animam.

Concede (clementissime domine) me hoc misterium videre non solū oculis coꝛporeis sed maxime internis fidei oculis illud contemplari, ac per hoc sanctam amabilem et gratiam tue passionis et moꝛtis memoriam habere et in ea vsque ad hoꝛam moꝛtis mee perseuerare Amen.

A prayer to be sayde at the eleuacion tyme.

Hayle very body/ incarnate of a vyrgyne.

Nayled on a crosse/ and offred for mannes synne.

Oratio in eleuatione dicenda.

Ave verū coꝛpus natum de Maria virgine.

Cuius latus per coꝛonatum vnda fluxit sanguine.

Esto nobis prægustatum
in mortis examine.

O dulcis, O pie, O Jesu
fili Mariæ.

¶ Oratio post missam dicenda.

DOmine deus omnipotens qui (nõ ex nostris meritis) sed solo inæstimabili merito sanctæ passionis filii tui Jesu Christi hominẽ redemisti eundemq; tibi reconciliasti cõcede mihi miserrimo peccatori qui corpus & sanguinem mei seruatoris sub panis et vini specie per fidẽ in illius memoriam sim cõtemplatus sic ipsius mortis et verbi habere memoriam, vt tollere possim crucem suam ad sequendũ eum omnibus diebus vitæ meæ, & omnes carnis concupiscentias & vitam sæculorum relinquere possim et ẽnem aduersitatem, afflictionem, & persequutionem patienter tollerare. Atq; sic tuum filium Christũ per crucem imitando in tua gratia perseverare possim cui sũ reconciliatus per participationem meritorum illius beate passionis. Tandem ad tuam gloriam peruenire valeam quam tuis per

A prayer.

Whose syde beynge perced/ bloude ranne out plenteously.

At the houre of death let vs receaue the bodely.

O swete/ O holy/ O Jesu sonne of Mary.

¶ A prayer to be sayd after the masse.

O Lorde God omnipotent which (not of our desertes) but through the inestimable meryte of the blessed passion of thy sonne Jesu Christ hast redemed man & reconcyled him to thy fauoure/ graunt vnto me moost mysserable sinner which haue here vnder ỳ forme of bread & wine, by fayth sene ỳ body & bloude of my sauioure/ in ỳ remẽbraunce of hym/ so to remẽber his death & hys sayenge/ ỳ I maye take his crosse and follow hym all ỳ dayes of my lyfe/ that I maye all flesshelye lustes and synfull lyuynge vtterly forsake/ and that I maye all aduersyte/ affliction/ and persecution patiently suffre. And so folowynge thy sonne Christ here with my crosse/ maye also continue in thy fauoure/ vnto the which I am reconciled/ by partakyng of the merytes of hys blessed passion/ and fynally that I maye come vnto thy glory whiche ỳ hast promysed vnto

herde me.

Delyuer my soule (O lorde) fro lyenge lyppes/ & fro a deceyt ful tonge.

What rewarde shalbe geuen or done to the thou false tonge. Euen myghty and sharpe arrowes/with hote burnynge coles.

Wo is me that my banishmēt endureth so longe / I dwell in the tabernacles of the sorowfull My soule hath longe dwelled amonge them that be enemyes vnto peace.

I laboured for peace but whē I spake therof / they prepared them to battayle.

¶ The antheme.

Wo is me/for that my banysh ment is prolonged.

¶ The Ert. plalme.

I Lyfte vp myne eyes vnto the hylles from whēce commeth my helpe.

cer clamaui, et exaudiuit me.

Domine libera animam meam a labiis iniquis, et a lingua dolosa.

Quid detur tibi aut quid apponatur tibi, ad linguā dolosā Sagitte potentis acute cum carbonibus desolatoriis.

Heu mihi quia incolatus meus prolongatus est, habitaui cum habitantibus cedar.

Multum incola fuit alia mea, cū his q̄ oderunt pacem.

Eram pacificus, cū loquebar illis impugnabant me gratis.

¶ Antiphona.

Heu me quia incolatus meus prolongatus est.

¶ Psalmus. Ert.

Leuaui oculos meos in mōtes, vnde veniet auxilium mihi.

Auxilium meum a domino, qui fecit celum et terram.
Non det in commotionem pedem tuū, neq; dormitet qui custodit te.
Ecce non dormitabit neq; dormiet, q̄ custodit Israell.
Dominus custodit te, dominus protectio tua super manū dexteram tuam.
Per diem sol non uret te, neq; luna p noctem.
Dominus custodit te ab oi malo, custodiat animam tuam dominus.
Dominus custodiat introitum tuum et exitum tuum, et ex hoc nunc et usq; in seculum.

℣. Antiphona.

Dominus custodit te ab oi malo, custodiat animam tuam dñs. ℣ Antiphona Si iniquitates.

Psalmus. Cxxi.

My helpe cōmeth frō the lorde whych made heauen and earth
He shall not suffre thy foote to slype / neither shall he that kepeth the / fall into a slomber.
Lo he shall neither fall a slepe nor slomber / whych kepeth Israell.
The Lorde kepeth the / the Lorde is thy defence / more thē the ryght hande.
The Sonne shall not burne the by daye / nor the Moone by nyght.
The Lorde kepeth the frō all euell / the lorde kepeth euen thy soule.
The Lorde kepe thy goynge in and goynge out / from thys tyme forth and euermore.

℣ The antheme.

℣ The Lorde kepeth the from all euel: he kepeth euē thy soule.

℣ The antheme. Ye thou.

℣ The. Cxxix. psalme.

Out of the deepe called I vnto the (O Lorde) lorde heare my voyce.

O let thyne eares consyder well the voyce of my complaynte.

If thou (Lorde) wyle be extreme to marke our iniquities (O Lorde) who maye abyde it?

But there is mercy wyth the/ and bycause of thy lawe haue I abyden the (O Lorde.)

My soule hath abyden in hys worde/ my soule hath trusted in the Lorde.

From the morynge watche vntyll nyght/ let Israel trust in the Lorde.

For wyth y^e^ lorde ther is mercy/ & his redēpcō is plēteous.

And he shal redeme Israel frō all his iniquities. ℭ Antheme.

ℭ If thou (Lorde) imputest mens synnes vnto them: Lord who shall abyde it.

De profundis clamaui ad te dñe, dñe exaudi vocem meam.

Fiāt aures tue intendentes in vocem deprecationis mee.

Si iniquitates obseruaueris domine dñe quis sustinebit.

Quia apud te propiciatio ēst, et propter legem tuam sustinui te domine.

Sustinuit anima mea in verbo eius, speravit aīa mea in domino.

A custodia matutina vsq; ad noctē speret Israell in dño.

Quia apud dominū misericordia, et copiosa apud eum redemptio.

Et ipse redimet Israell ex omnibus iniquitatibus eius.

ℭ Antiphona.

Si iniquitates obseruaueris dñe, dñe quis sustinebit.

añ. Opera. &c.

The antheme. The workes

Psalmus. cxxxvii.

CONfitebor tibi in toto cor de meo, quia audisti verba oris mei, in conspectu angelorū psallam tibi.

ADorabo ad templū sanctum tuum, et cōfitebor nomini tuo, super misericordia et veritate tua, quoniam magnificasti supet omne nomen sanctum tuum.

IN quacūq; die invocavero te exaudi me, multiplicabis in aia mea virtutem.

CONfiteantur tibi dñe omnes reges terre, quia audierūt oia verba oris tui.

ET cantent in viis domini, quia magna est gloria domini.

QUoniam excelsus dominus & humilia

The Dirige.

The. C. xxxviii. psalme.

I Wyll geue thankes vnto the (O Lorde) wyth my whole harte for thou hast herd the wordes of my mouth/euen before the goddes wyll I synge prayses vnto the.

I wyll worshyp towarde thy holy temple and prayse thy name because of thy louynge kindnes/& truth: for thou hast magnified thy worde/accordyng vnto thy great name.

Whē I cal vpō the heare thou me/ and endue my soule wyth much strength.

All the kynges of the earthe shall prayse the (o Lorde) whā they heare the wordes of thy mouth.

Yee they shal synge in the wayes of the Lorde/ that greate is the glorye of the Lorde.

For though the lorde be hygh yet hath he respecte to the low-

¶ The antheme.

¶ I haue herde a voyce frō he uen sayeng/ blessed be the dead whiche dye in the Lorde.
Lord haue mercy on vs. Christ haue mercy on vs. Lorde haue mercy on vs. Our father.

¶ The. cxiv. psalme.

PRayse the Lorde (O my soule) whyle I lyue wyll I prayse y^e lord/ I wyl prayse y^e lord as lōge as I shal remaine
O put not your truste in prynces nor in the Chyldren of men/ for there is no helpe in them.
For when the breth of mā goeth forth he shall turne agayne to his earth/ & so al hys thoughtes perysh.
Blessed is he that hath y^e god of Jacob for hys helpe/ & whose hope is in the Lorde hys God whyche made heaueu & earth/ the see and al that ther in is.
Which kepeth his promyse for

¶ Antipdona.

¶ Audiui vocē de celo dicentem, beati mortui qui in dño moriuntur.
Kyrie eleisō. Christe eleison. Kyrie eleisō Pater noster.

¶ Psalmus. cxiv.

LAuda anima mea dominum, laudabo dominum in vita mea psallam deo meo ꝙ diu fuero.
Nolite confidere in principibus, nec in filiis hominum in quibus non est salus.
Exibit spiritus et reuertetur in terrā suam, in illa die peribunt omnes cogitationes eorum.
Beatus cuius deus Jacob adiutor eius spes eius in dño deo ipsius, q̄ fecit celū et terram et omnia que in eis sunt.
Qui custodit ver-

tatem in seculum, fiat iudicium iniuriã patientibus, dat escam esurientibus.

Dominꝰ soluit cõpeditos, dominꝰ illuminat cecos.

Dominꝰ erigit elisos, dominꝰ diligit iustos.

Dominus custodit aduenas, pupillum et viduam suscipiet et vias peccatorum disperdet.

Regnabit dominꝰ in secula deus tuus syon in generatione et generationem.

℣ Aperiat.
A porta inferi.

℟ Responsum.
Erue domine animas eorum.

℣ Aperiat.
Credo videre bona domini.

℟ Responsum.

euer/Which helpeth the to right that suffre wronge/ Which fedeth the hongrye.

The lorde louseth men out of prison/the lord geueth syght to the blynde.

The lord helpeth the vp that are fallen/the Lorde loueth the ryghteous.

The lorde careth for the straungers/he defendeth the fatherles and wedow/as for the waye of y^e vngodly he turneth it vpsyde downe.

The lorde thy God (o Sion) is kynge for euermore/and throw out all generacions.

℣ The versicle.
From the gates of hell.

℟ The answere.
Lorde deliuer theyr soules.

℣ The versicle.
I truste to se the goodes of the Lorde.

℟ The answere.

The Dirige.

In the lande of lyfe.

℣ The verficle.

Lorde God heare my prayer.

℟ The anſwere.

And geue hearynge to my clamoure.

℣ Let vs praye.

GOd to whom it is appropried to be mercyfull euer and to ſpare / be merciefull to the ſoules of thy ſeruauntes of eche kynde / and forgeue the all theyr ſynnes that they beynge lowſed from the bondes of death / maye aſcende vnto lyfe.

O God the Lorde of pardon. Graunte vnto the ſoule of N. thy ſeruaūt (the yeares mynde of whoſe deathe we haue in remembraunce) a place of reſte / the bleſſefull quyete / & clerenelle of the lyght.

In terra viuentiū.

℣ Verſus.

Domine exaudi oratione meam.

℟ Reſponſum.

Et clamor meus ad te veniat.

℣ Oremus.

DEus cui proprium eſt miſereri ſemper et parcere, propitiare animabus famulorum famularumq; tuarū, et omnia eorum peccata dimitte, vt mortis vinculis abſoluti, tranſire poſſint ad vitam.

DEus indulgentiarū domine, da animę famuli tui N. (cuius anniuerſarium depoſitionis diem cōmemoramus) refrigerii ſedē, quietis beatitudinem, et lucis claritatem.

Deus qui inter apostolicos sacerdotes famulos tuos pontificali dignitate censeri fecisti, presta quesumꝰ, vt quorū vicem ad horam gerebant in terris, eorū perpetuo consortio letentur in celis.

O God whyche hast caused thy seruauntes in pontifical dignitie/ to be accompted amonge the prestes apostolyke. Graut we beseech the that they maye enioye in heauen the continuall cōpany of them / whose office they dyd beare somtyme heare in earth.

Deus venie largitor et humane salutis amator, quesumꝰ clementiā tuā vt nostrarum congregationū fratres et sorores qui ex hoc seculo translerunt, intercedēte beata maria semper virgine et beato Michaele archangelorum omnibus sanctis tuis, ad perpetue beatitudinis consortium peruenire cōcedas.

O God the graunter of pardon/ & the louer of mans saluacion/ we beseech thy mercy/ that thou wylt suffre the cōgregaciō of our brothers/ & systers beynge departed oute of thys worlde/ throughe the intercessiō of blessed Mary the virgin/ and sayntMichel tharchangel/ and all holy sayntes to come to the congregacion of euerlastynge felicite.

Fidelium deus omnium conditor et redemptor, animabus omnium fidelium

O God that arte creatoure and redemer of all faythfull people. Graunt vnto the soules of al true beleuers/ being

deade remission of all theyr synnes that through deuoute prayers they maye attayne the gracious pardon/which they haue alwaye desyred / whyche shalte come to iudge the quycke and the deade / and the worlde / by fyre. So be it. God haue mercy on all Christen soules. so be it.

¶ Notens of the Dirige.

¶ The antheme. Direct good.

¶ The. v. psalme.

HEare my wordes (o lord) consyder my callynge.
O marke the voyce of my petition my kynge / and my god: for vnto y' wyl I make my praier.
HEare my voyce (o lorde) by tymes / for early in the mornynge wyl I get me vnto the / yee and that wyth diligence.
FOr thou art not the god that hath pleasure in y' wyckednes / ther maye no vngodly persone

defunctorum remissionem cunctorū tribue peccatorum, vt indulgentiam quā semper optauerunt: pijs supplicationibus consequantur. Qui venturus es iudicare viuos & mortuos in seculum per ignē. Amen. Requiescant in pace. Amē.

¶ Ad matutinas, exequiarum.

Antipho. Dirige

¶ Psalmus. v.

VErba mea auribus pcipe dñe, intellige clamorem meum.
Intende voci orationis mee, rex meus et deus meus, quoniā ad te orabo dñe.
Mane exaudies vocem meam, mane astabo tibi et videbo.
Quoniam non deus volēs iniquitatem tu es, neq; habitabit

iuxta te malignus: Leges permanebãt iniusti ante oculos tuos, odisti omnes qui operantur iniquitatem.

Perdes oés qui loquuntur mendacium, virum sanguinum et dolosum abominabitur dñs.

Ego autem in multitudine misericordie tue, introibo in domum tuã, adorabo ad templum sãctum tuum in timore tuo.

Domine deduc me in iustitia tua propter inimicos meos, dirige in conspectu meo viam meam.

Quñ non est in ore eorum veritas, cor eorum vanũ est, sepulchrum patẽs est guttur eorum linguis suis dolose agebant.

Iudica illos deus decidant a cogitationibus suis, scdm multitudinẽ impietatũ

dwell with the.

Suche as be cruell maye nothinge in thy syghe/thou art an enemy vnto all wycked doers. Thou distroyest the lyers/the lord abhorreth the blodthyrsty and deceytfull.

But as for me I wyll come into thy house/euen vpõ the multitude of thy mercy/ and in thy feare wyll I worshyp towarde thy holy temple.

Lede me(O lorde)in thy righteousnesse bycause of myne enemyes/& make thy waye playne before me.

For there is no faythfulnesse in theyr mouthes/ they dissemble in theyr hartes/theyr throte is an open sepulcre/with theyr tonges they deceaue.

Punysshe them(O God)that they may perisshe in theyr owne ymaginations/caste them out bycause of y' multitude of theyr

tatem eorum expe-
le eos, qñ irritaue-
runt te Domine.

Et letẽtur omnes qui sperant in te, in eternum exultabũt et habitabis in eis, et gloriabuntur in te omnes qui diligunt nomen tuum.

Qñ tu benedices iusto, dñe vt scuto bone volũtatis tue coronasti nos.

ãn Dirige dñe deus meus in conspectu tuo viam meam. ãn. Conuertere.

Psalmus. vi.

Domine ne in furore tuo arguas me, neq; in ira tua corripias me Miserere mei domine qñ infirmus sũ sana me dñe qñ cõturbata sunt ossa mea Et anima mea turbata est valde, sed tu domine vsquequo. Conuertere dñe et eripe animam meã, saluũ me fac propt̃ misericordiam tuam.

synnes/ for they rebell agaynst the lorde.

Agayne let all them that put theyr trust in the reioyse/yee let thẽ euer be glad & dwel thou in them/ bycause thou defendeste them/that they which loue thy name maye be ioyfull in the.

For thou (Lorde) geuest thy blessynge vnto the ryghteous: and wyth thy fauourable kyndnesse/ thou defendest hym/ as wyth a shylde. ¶ The Antye. Dyrecte good lorde/ my way in thy syght. ¶ The aunswere. Turne the. ¶ The. vi. psalme.

LOrde rebuke me not in thy furye/nether chasten thou me in thyne anger. Haue mercy on me Lorde for I am sycke/heale me Lorde for my bones are vexed. And my soule is verye sore troubled/but how longe Lord. Turne the lorde and deliuer my soule/saue me for thy mercy

Qm̃ nõ est i mozte qui memoz sit tui in iferno autem quis confitebitur tibi.

Laboraui in gemitu meo, lauabo per singulas noctes lectum meum, lachrymis meis stratum meum rigabo.

Turbatus est a furoze oculus meus, inueteraui inī omnes inimicos meos.

Discedite a me omnes qui operamini iniquitatē, qm̃ exaudiuit dominꝰ vocem fletus mei.

Exaudiuit dñs deprecationem meam dominus oratiōnē meam suscepit.

Erubescāt et cōtbe̅ntur vehementer omnes inimici mei; cōuertātur et erubescāt valde velociter.

Ps. Conuertere dñe et eripe aiam meam qm̃ nō est in morte qui memoz sit tui.

For there is none in deathe that haue minde of the/ in hel who wyll knowlege the.

I haue laboured in my sorowe I shall euery nyght washe my bede/ wyth teares shall I wete the place where I lye.

Myne eye is troubled wyth woodnesse / I haue wared olde amonge all myne enemyes.

Auoyde from me all ye that worke wyckednesse/ for the lord hath herde the noyse of my wepynge.

The Lorde hath herde my prayer / the Lorde hath herde my peticion.

Let al myne enemyes be ashamed and confounded/ let them be ashamed & confounded very quyckely.

℣. The antheme.

℟. Turne the Lorde and delyuer my soule: for he is not in deathe that hath mynde of the.

¶ The anchemne. Lest ony

¶ The. vii. vsalme.

O Lorde my God/in the do I trust: saue me from all them that persecute me/and deliuer me.

Lest he catchyng my soule lyke a lyon & teare it in peces/whyle ther is none to helpe/ that can saue me.

O Lorde my God yf I haue done ony such thynge: yf there be ony vnryghteousnes in my hādes.

If I haue rewarded euel vnto them that dealte frendly wyth me/ or hurte thē that wythout ony cause are myne enemyes.

Then let myne enemye persecute my soule/ and take me/ yee let hym treade my lyfe downe in the earth/and laye myne honoure in the duste.

Stande vp (O Lorde) in thy wrath/lyft vp thy selfe ouer the

¶ Antyphona Sequando.

Psalmus. vii.

Domine deus meus in te speraui, saluum me fac ex omnibus persequentibus me et libera me.

Nequando rapiat vt leo animam meā dum non est qui redimat neq; qui saluum faciat.

Domine deus meus si feci istud, si est iniquitas in manibus meis.

Si reddidi retribuentibus mihi mala, decidam merito ab inimicis meis inanis

Persequatur inimicus aiam meā & comprehēdat, et cōculcet in terra vitā meam, et gloriā meā in cinerē pulueren de ducat.

Exurge domine in ira tua, et exaltare

in finibus inimicorum meorum, et exurge dñe deus meus in precepto quod mandasti.

Et synagoga populorum circũdabit te, et propter hãc in altum regredere.

Dominus iudicat populos, iudica me domine secundũ iustitiam meã, et secũdum innocentiã meam super me.

Cõsumetur nequicia peccatorũ, et dirriges iustum scrutãs corda et renes deus

Iustum adiutoriũ meũ a domino, qui saluos facit rectos corde.

Deus iudex iust⁹ fortis, patiens nunquid irascitur p singulos dies.

Nisi conuersi fueritis gladiũ suum vibrabit arcũ suũ, te-

furious indygnacion of myne enemyes / aryse vp (for me) in the vengeaunce that thou hast promised.

That the congregacion of the people may come about the for theyr sakes / therfore lyfte vppe thy selfe agayne.

The Lord is Judge ouer the people / auenge me thẽ (O lord) accordyng to my righteoulnes and innocency.

Oh let the wyckednesse of the vngodly come to an ende / but mayntayne the iuft thou righteoule God / that tryeft the very hertes and the raynes.

My helpe commeth of God / whych preserueth thẽ that are true of harte.

God is a righteoule Judge stronge and pacyent / and God is euer threatenynge.

Yf mẽ wyll not turne / he hath whet his swerde / & hath bente

fylled agayne thorow the flowynge waters of the see/but whē mā sleepeth he ryseth not again vntyl the heauē perysh he shal not wake vp nor ryse out of hys slepe/may a deade man lyue agayne/al the dayes of thys my pylgrimage/am I loking whā my chaūgyng shal com/yf thou woldest but cal me/ I shulde obey the/only despyce not me the worke of thyn owne hādes/ for thou hast nōbred al my goinges yet be not yu to extreme vpō my synnes. ℂ Responce. Lorde what is mā yt yu haste such respecte vnto/or the sōne of mā yt yu so regardest hym mā is lyke a thinge of nought & his dayes passeth away lyke a shadowe. ℂ Verse. He is euē a vapour yt apereth for a litle time & thē vanysheth away. ℂ Repeticion. Mā is lyke. ℂ The.cxii.vlalm

THe Lorde is my shepeherd/I cā wāt nothing

Putas ne morturus homo rurſū viuet Cunctis diebus quib⁹ nūc milito:exspecto donec veniat immutatio mea. Vocabis me,& ego respōdebo tibi. Operi manuū tuaꝝ porriges dexterā. Tu quidē gressꝰ meos dinumerasti sed parce peccatis meis.

℣ Responsum.

Dñe quid est homo qz innotuisti ei,aut filiꝰ hominis qz reputas eū, hō vanitati similis factꝰ est dies eiꝰ sicut vmbra prętereunt.

℣ Versus.

Vlapoꝛē ad medicū parēs erdeiceps erī munabuur.

℣ Repetitio.

Homo vanitate.ꝛc.

℣ Psalmus.cxii.

DOminus regie me et nichil mihi deerit.

In loco pascue ibi me collocauit, super aquam refectionis educauit me.

Animam meã conuertit, deduxit me super semitas iustitie, propter nomen suum.

Nam si ambulauero in medio umbre mortis, non timebo mala quoniam tu mecum es, virga tua et baculus tuus, ipsa me consolata sunt.

Parasti in conspectu meo mensam, aduersus eos qui tribulãt me, impinguasti in oleo caput meum, et calix meus inebrians quã preclarus est.

Et misericordia tua subsequetur me, omnibus diebus vite mee, et vt inhabitem in domo dñi, in longitudinem dierum.

℣ Antiphona.

In loco pascue ibi me collocauit.

℟ Delicta.

He fedeth me in a grene pasture/and leadeth me to a fresh water.

He quyckeneth my soule / and bryngeth me forth in the waye of ryghteousnesse for hys names sake.

Though I should walke now in the valley of the shadowe of deathe yet feare I no euell / for thou arte wyth me: thy staffe & thy shepehoke comforte me.

Thou prepareste a table before me agaynste myne enemyes: thou anoyntest my heade wyth oyle/and hyllest the cuppe full.

Oh let thy louynge kyndnesse and mercye followe me all the dayes of my lyfe / that I maye dwell in the house of the Lorde for euer.

℣ The antheme.

In a place of pasture/ther hath he set me.

℟ The antheme The defaute.

¶ The .xxiiii. psalme.

UNto the (o lorde) I lyfte vp my soule / my God I trust in the: oh let me not be confounded / lest myne enemyes triumphe ouer me.

NOr all they that hope in the shall not be ashamed: but suche as be scornefull despysers without a cause / they shalbe put to confusion.

SHew me thy wayes (o lorde) and teach me thy pathes.

LEad me in the truth / & learne me for thou arte the God of my saluacio / and in the is my hope all the daye longe.

CAll to remembrance (o lorde) the tender mercyes / and thy louynge kyndnesses / whych haue ben euer of olde.

OH remember not the synnes & offences of my youth / but accordyng vnto thy mercy thynke vpon me (o lorde) for thy goodnes

¶ Psalmus .xxiiii.

AD te leuaui animam meam, deus meus in te confido et nō erubescam, neq; irrideant me inimici mei. Et enim vniuersi qui sustinent te non confundentur, confundantur omnes iniqua agentes, superuacue.

Vias tuas dñe demōstra mihi, & semitas tuas edoce me. Dirige dñe in veritate tua et doce me, quia tu es deus saluator meus, et te sustinui tota die.

Reminiscere miserationum tuarū domine, et miserationū tuarum que a seculo sunt.

Delicta iuuentutis mee, et ignorantias meas ne memineris, scdm miam tuā memēto mei, tu ppr bonitatē tuam dñe.

Dulcis et rec⁹ dominus, propter hoc legem dabit delinquentibus in via.
Diriget mansuetos in iudicio, docebit mites vias suas.
Universe vie domini mia & veritas, requirentibus testamentum eius et testimonia eius.
Propter nomen tuum dñe propitiaberis peccato meo, multum est enim.
Quis est homo q timet dominum, legē statuit ei in via quam elegit.
Anima eius in bonis demorabitur, et semen eius hereditabit terram.
Firmamentum est dñs timentibus eū, testamentū ipsius vt manifestetur illis.
Oculi mei semper ad dominum, quoniam ipse euellet de laqueo pedes meos
Respice in me & mi

Oh how freudly / and ryghteous is the lorde: therfor wyll he teach synners in the waye.
He leadeth the symple aryght and such as be meke them learneth he hys wayes.
All the wayes of the lorde are very mercy / and faythfulnesse vnto suche as kepe his testament and couenaunt.
For thy name sake (O Lord) be mercyfull vnto my synne / for it is great.
What soeuer he be that fereth the Lorde / he shall shewe hym the waye that he hath chosen.
His soule shall dwell at ease / & his sede shall possesse the lande.
The secrete of the Lorde is amonge them that feare hym / & he sheweth them his couenaūt.
Myne eyes are euer lokynge vnto the lord / for he shall plucke my feete out of the nette.
Turne the vnto me and haue

sierye vpon me for I am dese
late and in mysery.

The sorowes of my herte are
great. O bryng me out of my
troubles.

Loke vpon myne aduersitys
and mysery and forgeue me all
my synnes.

O lorde ye beholde myne enemy
es are many and beare a mali
tious hate agaynst me.

O kepe my soule and delyuer me
let me not be confounded for I
haue put my trust in the.

Let innocency and rygheteous
dealyng waite vpō me for my
hope is in the delyuerer of Israell
(O God) out of all his trouble

The anthem.

The defaultes of my youth &
my ygnoraunces remembre not

The lorde is my lyghte &
my saluacion whō shuld

lerere mei, quia vni
cus et pauper sum ego.
Tribulationes cor
dis mei multiplicate
sunt, de necessitati
bus meis erue me.
Vide humilitatem
meam et laborem me
um, et dimitte om
nia delicta mea.
Respice inimicos
meos quoniā multi
plicati sunt, et odio
iniquo oderunt me.
Custodi animā me
am et erue me, non
erubescam quoniā
sperauit in te.
Innocentes et rec
ti adheserunt mihi,
quia sustinui te, li
bera deus Israell
ex omnibus tribula
tionibus suis.

Antiphona.

Delicta iuuentutis
me et ignorantias
meas ne memineris
dne. Antiphona.

Psalmus.

Dominus il
luminatio
mea, et salus mea

quem timebo, dñs protector vite mee, a quo trepidabo.

Dum appropiant super me nocentes, vt edant carnes meas, qui tribulant me inimici mei, ipsi infirmati sunt et ceciderunt.

Si consistant adversum me castra, non timebit cor meum, si exurgat adversum me prelium in hoc ego sperabo.

Unam petii a domino hanc requiram, vt inhabitem in domo dñi omnibus diebus vite mee, vt videam voluntatem domini, et visitem templum eius.

Q. m abscondit me in tabernaculo suo in die malorum, protexit me in abscondito tabernaculi sui, in petra exaltauit me.

Et nunc exaltauit

I feare the lorde is the strength of my lyfe/ for whom then shulde I be afrayed?

Wherfore when the wycked (euen myne enemyes & my foes) came vpon me/ to eate vp my flesshe/ they stombled/ and fell.

Though an hoost of men were layed agaynst me/ yet shall not my harte be afrayed: & though there rose vp warre agaynst me yet wyll I put my trust in him.

One thynge haue I desyred of the lorde whych I wyll require namely that I may dwel in the house of the lorde all the dayes of my lyfe/ to beholde the fayre beawty of the Lorde/ and to vysyte his temple.

For in the tyme of trouble he hath hydde me in his tabernacle/ yee in the secrete place of his dwellynge hath he kepte me/ & set me vpon a rocke of stone.

And nowe hath he lyfted vp

my head above myn enemyes/ that cõpassed me roũde about.

Therfore wyll I offre in hys dwellynge the oblacion of thãkes geuynge: I wyl both synge & speake prayses vnto the lorde

Herke vnto my voyce (o lorde) whẽ I crye vnto the: haue mercy vpon me and heare me.

My harte speaketh vnto the/ my face seketh the/ yee lorde/ thy face wyll I seke.

O hyde not thou thy face from me/ caste not thy seruaunte of in displeasure.

Thou art my succourre/ leaue me not/ nother forsake me/ O God my sauioure.

For my father & my mother haue forsaken me/ but the lorde hath taken me.

Shewe me thy waye (o lorde) and leade me in the ryght path because of myne enemyes.

O delyuer me not in the wylles

caput meum supes. in inicos meos.

Et immolaui in tabernaculo suo, eius hostiam vociferationis, cãtabo et psalmũ dicam domino.

Exaudi dñe vocẽ meam qua clamaui ad te, miserere mei et exaudi me.

Tibi dixit cor meũ exquisiuit te facies mea facié tuã domine requiram.

Ne auertas faciem tuam a me, ne declines in ira a seruo tuo.

Adiutor meus es tu ne derelinquas me, neq; despicias me deus salutaris meus.

Quoniã pater meus et mater mea derelinquerunt me, dñs autem assumpsit me.

Legem pone mihi dñe in via tua, & dirige me in semita recta propter inimicos meos.

Ne tradideris me

in animas tribulantium me, qm insurrexerũt in me testes iniqui, et mentita est iniquitas sibi.

℣ Credo videre bona domini, in terra viuentium.

℣ Expecta dñm viriliter age, et confortetur cor tuum & sustine dominum.

℣ Antiphona.

Credo videre bona domini, in terra viuentium.

℣ Versus.

In memoria eterna erit iustus.

℣ Responsum.

Ab auditione mala non timebit. Pater noster. Et ne nos inducas in temptationem. Sed libera nos a malo.

℣ Lectio quarta.

Ista omnia (id est) curatio funeris conditio, sepulture, pompa exequiarum, magis vt

of myn aduersaries/for they were falle wytnesse vp agaynst me/& they ymagined mischyefe.

Neuerthelesse I beleue verely to se the goodnesse of the Lord in the lande of lyuynge.

O tary thou the lordes leasure be stronge/let thyne harte be of good comforte/ and wayt thou fayl for the Lorde. ℣ Antheme.

I trust to se the goodnes of the lorde: in the lãde of the lyuynge

℣ The verycle.

The ryghteous shalbe in eternall remembraunce.

℣ The answere.

He shal not feare euyl speakynge

Our father. And leade vs not. But delyuer.

℣ The .xii. lesson. S. Augustin.

All these thynges (that is to saye) the busynes of the deade/ the consolacion/ maner of y^e sepulture/ the põpe of the Dirige they are more the

comforte of the lyue then the helpe of the deade/ yf a sumptuous buryall doth auayle the wycked/ then a small or none shall hynder the good/ to y^e purpuled ryche man the company of hys seruauntes/ dyd exhibite solempne exequies in the syght of men/ but much more solempner exequies dyd the mynistery of angels exhibite to the poore scabed Lazarus in the syght of God/ which angels caryed him out not into a marble tõbe but they caryed hym vp into the bosome of Abrahã. ¶Responce.

The dead bodies of thy seruaũtes haue they geuẽ vnto y^e foules of the eyre to be deuoured/ & the flesh of the saintes the beastes of the lande. ¶Versicle.

Theyr bloode haue they shedde lyke water on euery syde of Jerusalem/ and ther was noman to bury them.

uorum solatia sũt, quam subsidia mortuorũ. Si aliquid prodest ipsis sepultura preciosa, obeunt pio vilis aut nulla, preclaras exequias in conspectu hominũ purpurato illi diuiti turba exibuit famulorũ, sed multo clariores in cõspectu domini, vlceroso illi Lazaro ministeriũ prebuit angelorũ qui eũ extulerũt in marmoreum tumulum sed in abrahee sinũ sustulerũt.

¶Responsorium.

¶Psalmo. lxxviii. posuerũt mortalia seruorũ tuorũ escas volatilib⁹ celi carnes sanctorũ tuorũ bestijs terre. Effuderunt sanguinem eorũ, tãq̃ aquã in circuitu Jerusalem, et non erat qui sepeliret.

℣. Repetitis.
Carnes sanctorum tuorũ bestijs terre.
℣ Lectio quinta.

NEc ideo tamen cõtemptenda et abiicienda sũt corpora defũcto rũ, maximeq; iustorũ actibeliũ, quorũ alabus tanq; organis et vasis ad oĩa bona opera sanctus vsus est spiritus. Antiquorũ iustorũ funera, officiosa pietate curata sũt, et exequie celebrate, et de sepultura prouisa: ipsiq; cum viuerent hec de sepeliendis vel transferendis suis corporibus filijs mãdauerũt. Et Tobias sepeliẽdo mortuos deũ generosse esse angelo commemorante, ipse quoq; dominus die tertio resurrexit. religiose mulieris

The repetition.
And the flesshe of thy sayntes haue they geuẽ vnto ye beastes.
The .v. lesson. Of S. Augu.

NOt yet for all that / are the bodyes of the deade to be contemned and cast away specially of the ryghteous and faythfull / the whych as vessels and organs to al good workes the holy ghost dyd vse. The corse of the olde ryghteous men wyth a diligent godlynes were taken hede vnto / theyr exequies celebrated and sepultures prouided / and they whẽ they lyued of theyr bodyes to be buryed or trãsferred to theyr chyldrẽ gaue commaundement. And Toby in buryenge the deade / the angell beynge Wytnes gaue thanckes of God. The Lorde also that the thyrde daye wolderyse ng ayne doth openly declare the good worke of the deuoute wo-

men / and wylled it also to be declared & that she dyd it to the burial of hym / and they also laudably are remẽbred in the gospell whych toke his body from the crosse & dyd ther indeuoure diligently and honourably to couer and bury it.

¶ The responce. gen. vl.

Joseph sayd vnto hys brethren I dye / and God wyl vysite you and bryng ye out of thys lande to the lãde that he sware vnto Abraham / Isaac / and Jacob. Therfore toke he an oth of the chyldren of Israell / and sayde: whan God shall vysite you thẽ cary my bones from hence.

¶ The verficle.

So Joseph dyed when he was an hundreth and ten yeare old and they embalmed hym and layde hym in a cheste in Egipte

¶ The repetition.

And God shall vysyte you / thẽ

bonũ opus ꝓficat, ꝓficãdũq; cõmẽdat quod vnguentũ ꝑciosũ super mẽbra illius effuderit, atq; hoc ad eum sepeliendũ fecerit, et laudabiliter cõmemorant in euãgelio, qui corpus eiꝰ de cruce acceptũ diligent atq; honorifice tegẽdum sepeliendumq; curarunt. ¶ Respõsorium Dixit Joseph fratribꝰ suis: Post mortem meã deus visitabit vos, et ascẽdere vos faciet de terra ista, ad terrã quã iurauit Abrahã Isaac et Jacob. Cumq; adiurasset eos atq; dixisset, deus visitabit vos, asportate ossa mea vobiscũ de loco isto. ¶ Versus Mortuus est expletis centũ decẽ vite sue ãnis, et cõditus aromatibꝰ, repositꝰ est i loculo i egipto.

¶ Repetitio.

Deꝰ visitabit vos,

aſpoztate oſſa mea vobiſcū de loco iſto.

¶ Lectio ſerta. S. Auguſtinus de cura agēda p moztuis

HEcrunt quip pe moztui nō nulli vel in ſomnis, vel alio quocunq; modo appariſſe ui uentibus. Sed ita rñdēdū eſt, nō ideo putādū eſſe moztuos iſta ſēdere, q; hec dicere vel iudicare vel petere vidēntur in ſomnis. Nam et viuentes apparēt ſepe viuentib⁹ dozmientib⁹, dū ipſi neſciunt ſe apārire, ab eis (qui hec ſomniauerunt) audiunt dicentib⁹, q; eos in ſōnis aliquid agētes vel loquentes viderūt. Si ergo me poſſet aliquis in ſōnis videre, ſibi aliquid qđ factū eſt indicāetem, vel etiāq; qđ futurū eſt p̄zenūtiātem, cū id ego p̄zoſſus ignoꝛo

cary my bones from hence.

¶ The. vi. leſſon. S. Auguſt.

THere are layd many deade men to haue appered in dreames oꝛ otherwayes to the lyuynge. But it is to be anſwered that foꝛ al that it is not to be thoughte that the deade doth theſe thynges perceaue. Becauſe they are ſemed ſuche thynges to aſke / oꝛ to tell / oꝛ ſhewe. Foꝛ the lyuynge alſo do often tymes appeare to other a lyue beynge aſlepe when they thē ſelfe do not know that they do appeare / and yet they heare them that hath thys dreamed ſay that they haue ſene them in ther dreames ſpeakynge oꝛ doynge ſomwhat. Yf then any man can ſe me in thys dreame tellynge hym what is al ready done oꝛ ſhewynge hym beforе hande / what is to come & I no thynge knowynge of it / and no

thynge at al myndynge or palsynge not onely what he dreameth. But whether he wake whyle I slepe/or whether I wake whyle he slepe/or Whether at one tyme we do both slepe/ or both wake/when he sawe thys dreame in the which he saw me what marualyl is it yf the dead not knowynge nor perceauyng these thynges / or yet se that of the lyuynge in theyr dreames. And somwhat do saye whyche whan they walke do knowe to be true. ¶The Responce.

O Lord iudge me not after my dedes. I haue done nothynge worthy to be accepted before the wherfore I beseech thy maiesty whych art the only god to clēse me frō myne iniquity. ¶Verse. And yet agayne walshe me frō myne vnryghteousnes/ & clense me frō my tyme for I cōfesse I haue only trespased agaist the.

ro, et olno non videre, nō solum quid ille sōniat, sed vtrum dormiente me vigilet, an vigilante me dormiat, an vno eodēq; tempore vigilemus ābo siue dormiamus, qñ ille sōniū videt, et in quo me videt. Quid intrā, si nescientes mortui nec ista sentientes, tamen a viuentib⁹ vidētur in somnis, et aliquid dicāt quod euigilātes verum esse cognoscāt.

¶Responsiū.

Domine secundum actum meū noli me iudicare, nihil dignū in conspectu tuo egi, ideo deprecor, maiestatem tuam, vt tu deus deleas iniquitatem meam.

¶Versus.

Amplius laua me domine ab iniustitia mea, et a delicto meo munda me, q̄ tibi soli peccaui.

¶ Repetitio.
Ideo deprecor..&c.
¶ Psalmus.xxxix.

¶ Repetition.
wherfore I beseeth the.
¶ The.xxxix.psalme.

EXpectans expectaui dñm, et intẽdit mihi, et exaudiuit preces meas, Et eduxit me de lacu miserie, & de luto fecis, et statuit supra petrã pedes meos, et direxit gressꝰ meos.
Et imisit in os meum canticum nouũ, carmen deo nostro.
Uidebunt multi et timebunt, et sperabunt in domino.

Beatus vir cuius est nomen dñi spes eius, et non respexit in vanitates et insanias falsas.
Multa fecisti tu domine deus meꝰ mirabilia tua, et cogitationibus tuis nõ est q̃ similis sit tibi.

I wayted patiently for the lord whych enclyned hym selfe to me/ & herde my callyng.
He brought me out of the horrible pytte/ out of the myre and claye: he set me fote vppon the rocke/ & ordeyned my goynges.
He hath put a new songe in my mouth/ euen a thankesgeuyng vnto our God.
Many men seynge thys shall feare the lorde/ & put theyr trust in hym.
Blessed is the mã that setteth hys hope in the Lorde/ & turneth not vnto the proude & to such as go aboute wyth lyes.
O Lorde my God/ great are the wonderous workes/ whych thou hast done: & thy thoughtes towardes vs/ ther may none be lykened vnto the.

I wolde declare thē/ & speake of them: but they are so many that they can not be tolde.

Sacrifice & offryng thou woldest not haue/ but a body haste thou ordened/ burntofferynges & sacrifice for synne/ thou haste not alowed. Then sayd I: Lo I come.

In the begynning of the boke it is wrytte of me/ that I shuld fulfyll thy wyll o my God/ and that I am cōtent to do: yee thy lawe is wythin my harte.

I wyll preach of thy ryghtuousnesse/ in the great congregacion: Lo I wyll not refrayne my lyppes (o Lorde) and that thou knowest.

I do not hyde thy ryghtuousnesse in my herte/ my talkynge is of the truth/ & sauinge helth: I kepe not thy louynge mercy & faythfulnesse backe from the great congregacion.

Annunciaui et locutus sū, multiplicati sunt super numerum.

Sacrificium et oblationē noluisti, aures autem perfecisti mihi, holocaustum et pro peccato non postulasti, tunc dixi ecce veno.

In capite libri scriptum est de me vt facerem voluntatē tuā, deus meus volui, et legem tuam i medio cordis mei.

Annunciaui iustitiā tuam in ecclesia magna, ecce labia mea non prohibebo dñe tu scisti.

Iustitiam tuā non abscondi, in corde meo, veritatem tuā et salutare tuū dixi, non abscondi misericordiam tuam, & veritatem tuam a cōsilio multo.

Tu autem dñe ne longe facias miserationes tuas a me, mia tua et veritas tua semper suscepe runt me.

Qñ circundederūt me mala quorum non est numerus, cōprehenderunt me iniqtates mee, et nō potui vt viderem.

Multiplicate sunt super capillos capitis mei, & cor meum derelinquit me.

Cōplaceat tibi dñe vt eruas me, domine ad adiuuandum me respice.

Cōfundāt et reuerēātur simul, qui q̄runt aiam meā vt auferant eam, cōvertātur retrorsum et reuereantur qui volunt mihi mala, Herant confestim confusionē suā, q̄ dicūt mihi euge euge.

Exultent et letent Vpr te oēs q̄rētes te,

Turne not thou thy mercy frō me o Lorde/ but let thy louyng kyndnesse and truth alway pre serue me.

For innumerable troubles are come aboute me/ my synnes haue taken suche holde vpon me/ that I am not able to loke vp/ Yee they are more in nōbre the the heers of my heade/ and my harte hath fayled me.

O Lorde let it be thy pleasure to delyuer me/ make hast o lord to helpe me.

Let them be ashamed and cōfoūded that seke after my soule to destroye it/ let them fal backwarde/ and put to cōfusiō that wyshe me euell.

Let them be soone brought to shame that crye ouer me there/ there.

But let all those that seke the be ioyfull and gladde in the/

and let all such as delyte in thy
saluacion saye alway/the lorde
be praysed.

As for me I am poore and in
mysery e/ but the Lorde careth
for me.

Thou art my helper/and rede
mer make no longe taryenge/o
my God.

¶ The Antheme.

Plealynge be it vnto the(O
Lorde)for to delyuer me/ lorde
haue regarde to helpe me.

¶ The Antheme.

heale my soule.

¶ The.xl. psalme.

BLessed is he that consy-
dereth the poorethe lorde
shall delyuer hym in the tyme
of trouble.

Thou shalt preserue him and
kepe hym alyue/he shall make
hym to prosper vpō earth/ and
shal not delyuer him t othe wil
of hys enemyes.

et dicant semp magnificetur dominus qui diligunt salutare tuum.

Ego autem mendicus sum et pauper, dñs sollicitus est mei.

Adiutor meus et protector meus tu es, deus meus ne tardaueris.

¶ Antiphona

Complaceat tibi domine vt eruas me, domine ad adiuuandum me respice.

¶ Antiphona.

Sana domine.

¶ Psalmus.xl.

BEatus qui intelligit super egenum et pauperem, in die mala liberabit eum dominus.

Dominus conseruet eum et viuificet eum, et beatum faciat eum in terra, et nō tradat eū in aiam inimicorum eius.

Vis ope ℞erat illi
super lectũ doloris
eius, vniuersũ stra-
tum eius versasti in
infirmitate eius.
¶ Ego dixi dñe mise-
rere mei, sana aiam
meã q̃ peccaui tibi.
Inimici mei dixe-
runt mala mihi quã
do morietur et per
bit nomen eius.
¶ Et si ingrediebatur
vt videret vana lo-
quebatur, cor eius
congregauit iniqui
tatem sibi, egredie-
batur foras, et loq̃-
batur in idipsum.
Aduersum me su-
surrabãt oẽs inimici
mei aduersũ me co-
gitabãt mala mihi.
Verbum iniquum
constituerunt aduer
sum me, nunq̃d qui
dormit non adiciet
vt resurgat.
¶ Etenim homo pacis
mee in quo speraui
q̃ edebat panes me-
os, magnificauit su
per me supplãtationẽ
¶ Tu autẽ dñe mise-

THe Lorde shall refresh him whan he lyeth sycke vpon hys bedde/yee thou makest hys bed in all hys syckenes.

I sayd Lorde be mercyful vnto me/heale my soule/for I haue synned agaynst the.

Myne enemies speake euel vpon me: whẽ shall he dye/ & whẽ shall hys name perysh:

Though he came in to se/ yet meaned he falsched in hys hert/ heapynge myscheefe vpon hym selfe.

All they that hate me rũne in together agaynst me/and ymagyne euell agaynst me.

They haue geuen a wycked sentence vpon me/whan he leyeth/he shall ryse vp nomore.

Yee euen myne owne familier frende whom I trusted/ which dyd eate my bread hath lyft vp hys hele agaynst me.

But be thou mercyfull vnto

me (o lorde) rayse thou me vp/ and I shall reward them.

By thys I knowe thou fauourest me/ that myne enemye shal not triumphe ouer me.

Thou hast holde me because of myne innocency / and set me before thy face for euer.

O blessed be the lorde God of Israel from hence forth and for euer more. So be it. So be it.

¶ The Antheme.

Heale my soule Lorde for I haue synned agaynst the.

¶ The Antheme. My soule.

¶ The .xli. psalme.

LYke as the herte desyreth the waterbrokes/ so longeth my soule after the o god My soule is thurstye for God / yee euen for the lyuynge / when shall I come & beholde the face of God.

My teares are my meate daye & nyght/ whyle it is dayly sayd

Quemadmodum desiderat cervus ad fontes aquarum, ita desiderat anima mea ad te deus.

Sitiuit aia mea ad deum fontem viuū qñ veniā et appārebo ante faciem dei.

Fuerunt mihi lachrymę mee panes die ac nocte dū dicit

mihi quotidie vbi
est deus tuus.
Hec recordatus sū
et effudi i me aiam
meam, qm̃ transibo
in locum tabernacu
li admirabilis vsq;
ad domū dei, in vo-
ce exultationis et
confessionis, sonus
epulantis.
Quare tristis es
aia mea, & quare cō
turbas me.
Spera in deo, qm̃
adhuc cōfitebor illi
salutare vultꝰ mei.
Et deus meus, ad
meipsū anima mea
conturbata est, pp-
terea memor ero tui
de terra Jordanis
et hermonii a mon
te modico.
Abyssus abyssum
inuocat, in voce ca-
tharactarum tuarū
omnia excelsa tua &
fluctus tui, sup me
transierunt.
In die mandauit
dominus misericor

vnto me where is now thy god
Nowe whē I thynke therupō
I poure oute my herte by my
selfe/for I wold fayne go hence
with the multitude/ and passe
out with them vnto the house
of God/in the voyce of prayse &
thankes geuyng/ among suche
as kepe holy daye.
Why arte thou so full of heu-
nesse (O my soule) and why art
thou so vnquyet within me?
O put thy truste in God/ for I
wyll yet geue hym thankes/for
the helpe of his countenaunce.
My God/ my soule is vexed
within me/ therfore I remem-
bre the lande of Jordane/ & the
lytle hyll of Hermonny.
One depe caleth another with
the voyce of thy wystles/ al the
waues and water floodes are
gone ouer me.
The lord hath promysed his
louynge kyndnesse dayly/ ther-

fore wyll I prayse hym in the nyght lealō/ & make my prayer vnto the God of my lyfe.

I wyll saye vnto God my ſtō my rocke: Why haſt thou forgotten me/ Why go I thus heuely/ whyle the enemy oppreſſeth me Whyle my bones are broken/ & whyle myne enemyes caſt me in the teth dayly sayenge vnto me/ Where is now thy God.

Why arte thou ſo heuy (o my ſoule) and why art thou ſo dyſquieted wythin me:

O put thy truſte in God/ for I wyl yet thāke hym for the helpe of hys countenaunce/ & becauſe he is my God.

¶ The antheme.

My ſoule thyrſted for good/ the lyuynge fountayne/ whan ſhal I ones come and appere before the face of God.

¶ The verſicle.

Geue not the ſoules vnto bea-

diam ſuam, et nocte canticū eius, apud me oratio deo vite mee.

Dicam deo ſuſceptor meus es, quare oblitus es mei, et quare contriſtatus incedo dum affligit me inimicus.

Dum confringunt oſſa mea, exprobauerunt mihi qui tribulant me inimici mei dū dicunt mihi per ſingulos dies, vbi eſt deus tuus.

Quare triſtis es anima mea, et quare conturbas me.

Spera in deo, qm adhuc confitebor illi ſalutare vultus mei et deus meus.

¶ Antiphona.

Sitiuit anima mea ad deum fōtē viuū, qñ veniam et apparebo ante facē dei.

¶ Verſus.

Ne tradas beſtijs

animas cõtentes tibi. ℣ Responsum. Et animas pauperũ tuorum ne obliuiscaris in finem. Pater noster. &c.

Lectio. vii. i. cor. xv.

Ecce misteriũ vobis dico, oẽs quidem resurgemus, sed omnes immutabimur. In momẽto, in ictu oculi, i nouissima tuba (canet enim tuba) et mortui resurgẽt incorrupti, et nos immutabimur. Oportet enim corruptibile hoc induere incorruptionẽ, et mortale hoc, induere imortalitatẽ. Cũ autem mortale hoc induerit immortalitatem, tunc fiet sermo qui scriptus est Absorpta est mors in victoria.

℣ Responsorium.

soules that prayse the. [redacted]

℟ The answere.

And neuer forget the soules of thy poore.

Our father which art. &c.

℣ The. vii. lesson.

i. Cor. xv.

BEholde I saye vnto you a mystery/we shal not all slepe/but we shall all be chaunged/and that sodẽly and in the twinklynge of an eye at the tyme of the last trompe. For the trompe shal blowe & the deade shall ryse vncorruptible/ & we shalbe chaunged. For thys corruptible must put on vncorruption/and thys mortal must put on immortalite. But whã this corruptible shall put on incorrupcion/and this mortall shall put on immortalite/ then shall the worde be fulfylled: Deathe is swalowed vp in victory.

℟ The responce.

we shall all be brought before the iudgement seate of Christ / where euery one of vs shall geue accõptes for hym selfe vnto God.

℣ The verficle.

And he shall reward euery mã accordynge to hys dedes.

℟ The repeticion.

where euery man shall geue accompt. &c.

℣ The. viii. lesson.

i. Thessa. iiii.

WE wolde not brethren that ye shulde be ignoraunt concernynge them that are fallen aslepe that ye sorowe not as other do which haue no hope / for yf we beleue that Iesus dyed and rose agayne. Euẽ so then also whych slepe by Iesus shal God bryng wyth hym / for thys we say vnto you in the worde of the Lorde / that we which lyue and are remayning

Omnes enim nos manifestari oportet ante tribunal xpi, vbi vnusquisq; de se rationem referet.

℣ Versus.

Et ipse reddet vnicuiq; iuxta opa sua

℟ Repetitio.

Vbi vnusquisq; de se ratione referet.

℣ Lectio octaua.

Thessa quarto.

NOlum⁹ aũt vos ignorare fratres de dormientibus vt nõ cõtriste mini, sicut et ceteri qui spem non habent. Si enim credim⁹ qõ Iesus mortuus est et resurrexit: ita et deus eos qui dormierunt p Iesũ adducet cũ eo. Hoc enim vobis dicim⁹ in verbo domini, q; nos qui viuimus, qui relicti sumus

in aduentū dñi, nō
pzeueniemus eos q̄
dozmierunt. Quo=
mā ipse dñs in iussu
et in voce archange
li et in tuba dei des
cēdet de celo, et moz
tui qui in chzisto sūt
resurgent pzimi de=
inde nos qui viui=
mus, q̄ relinquimur,
simul raptemur cū
illis in nubibus ob
uiā dño in aera, et
sic sēper cū dño eri=
mus. Itaq; cōsola=
mini inuicē in ver=
bis istis. Respōsoziū
Nunc aūt chzistus
resurrexit a moztu=
is, pzimitie dozmiē=
tiū, quīa quidē per ho
minē moz, et p ho=
minem resurrectio
moztuoz. Et sicut
in Adā oēs moziūt,
ita et in xpō oēs vi=
uificabuntur, vnus=
quisq; aūt in suo oz
dine. ℣ Uerbas,
Primitie, xps deide
ei qui sūt xpi, q̄ cre=
diderūt i aduētū ei⁹

℟ Repetitio.

in the commynge of the Lozde
shall not come yer they whych
slepe/ foz the lozde hymselfe shal
come downe from heauē wyth
a shoute and voice of the archā
gell and wyth the trōpe of god
& the deade in Chzist shal aryse
fyzst/ than shall we whych lyue
& remayne be caught vp wyth
thē also in the cloudes to mete
the Lozde in the ayer/ & so shall
we euer be wyth the Lozde.
wherfoze cōfozte your selfe one
an other wyth these wozdes.

℟ The respounce. i. Coz. xv
Now is Chzistе rysen from the
deade & is become the fyzst fru=
tes of thē that slepe / foz by one
mā cōmeth death/ & by one mā
the resurrectiō of y^e^ dead foz as
they all dye in Adā so shal they
al be made alyue in Chzistе but
euery one in his ozder. ℣ verse.
The fyzst is Chzistе thē they y^e^
belōgeth vnto chzist whē he cō=
meth. ℟ The repetition.

Euery one in hys order.

¶ The .ix. lesson. Joh. v.

VErely verely I say vnto you / Who so heareth my worde & beleueth hym that sente me / hath euerlastyng lyfe / & cõmeth not in to dãpnacion / but is passed thorow frõ death vnto lyfe. Verely verely I saye vnto you the houre cõmeth / & is now already that the deade shall heare the voice of the sõne of god / & they that heare it / shall lyue / for as the father hath lyfe in hym selfe / so lykewyse hath he geuẽ vnto the sõne to haue lyfe in hi selfe / & hath geuẽ hi power also to execut iudgemẽt because he is y^e sõne of mã. Marual not ye at this / for y^e tyme cõmeth / i y^e which al y^e are in y^e graues shal heare his voyce / & shall go forth they that haue done good vnto the resurrection of lyfe / but they that haue done euell / vnto the resurrecciõ of dãnaciõ

Unusquisq; autem in suo ordine.

Lectio .ix. Joh. v.

AMẽ amẽ dico vobis q; qui verbum meũ audit et credit ei q̃ misit me, habet vitam eternã, et in iudiciũ nõ venit, sed trãsit a morte i vitã. Amẽ amen dico vobis q; venit hora & nũc est qñ mortui audient vocẽ filii dei, et qui audierunt, viuent. Sicut enim pat habet vitã i semet ipo, sic dedit et filio vitã habere i semetipo et potestatẽ dedit ei iudiciũ facere, q; filius hominis est. Nolite mirari hoc q; venit hora in qua oẽs qui in monumẽtis sũt, audient vocẽ filii dei, et pcedẽt q̃ bona fecerunt, in resurrectionẽ vite qui vero mala egerunt in resurrectionem iudicii.

¶ Responsorium.
Libera me dñe de morte eterna in die illa tremenda. Quã do celi mouendi sũt & terra Dũ veneris iudicare seculum p ignem.

¶ Versus.
Nunc xpe te petim⁹ miserere ẽs, qui venisti redimere perditos, noli condemnare redemptos.

¶ Responsorium.
Libera me dñe de morte eterna in die illa treméda. Quã do celi mouendi sũt et tra. Dũ veneris iudicare seculum p ignem.

¶ Antiphona.
Exultabunt.
¶ Psalmus. li.

The Dirige.

¶ The responce.

O Lorde deliuer me from euerlastynge deathe at the dredfull daye/ whan heauen and earth shall be altered whyles thou shalt come to iudge the worlde by fyre.

¶ The versicle.

Now Christ Jesus we moste hũbly beseche the to haue mercy on vs/and that thou which art come to redeme wretches from synne and thraldome/wylt not cast awaye them/whome thou hast so derely redemed.

¶ The responce.

O Lorde deliuer me from euerlastynge deathe at the dredfull daye / whan heauen and earth shall be alterd whyles thou shalt come to iudge the worlde by fyre.

¶ The antheme.

My bruled.

¶ The. li. psalme.

The.li.psalme.

HAue mercy vpon me (oh God) accordynge to thy great mercy.

And accordynge to the multitude of thy compassion / wype awaye myne inquitie.

Walshe me more frō myne iniquite & clense me frō my synne.

For I knowlege myne inquitie / and my synne / is euer before myne eyes.

A gaynst the only haue I synned / and haue done euell in thy syght / that thou mayest be iustifyed in thy wordes / and vanquysh whan thou art iudged.

Lo I was begottē in wycked nesse / and my mother cōceyued me in synne.

Lo thou hast loued truth / the vnknowen and secrete thinges of thy wysedome / hast thou vttered vnto me.

Sprynkle me lord with ysope

Psalmus.l.

Miserere mei deus, scōm magnam misericordiam tuam.

Et scōm multitudinem miserationū tuarum, dele iniquitatem meam.

Amplius laua me ab iniquitate mea, & a peccato meo mūda me.

Quōm iniquitatem meā ego cognosco & peccatum meū contra me est semper.

Tibi soli peccaui & malum cora te feci, vt iustificeris in sermonibus tuis & vincas cum iudicaris.

Ecce enim in iniq̄tatib⁹ cōcept⁹ sum, et in peccatis concepit me mater mea.

Ecce enim veritatē dilexisti, incerta et occulta sapiētie tue manifestasti mihi.

Asperges me domine

yſopo et mundabor lauabis me & ſuper niuem dealbabor.

Auditui meo dabis gaudiū & leticiā et exultabunt oſſa humiliata.

Auerte faciē tuā a peccatis meis, et oēs iniquitates meas dele.

Cor mundum crea in me deus, et ſpiritum rectum innoua in viſceribus meis.

Ne proijcias me a facie tua, et ſpiritū ſanctum tuum ne auferas a me.

Redde mihi letitiam ſalutaris tui, et ſpiritu principali cōfirma me.

Docebo iniquos vias tuas, et impij ad te conuertentur.

Libera me de ſanguinibus deus, deus ſalutis mee, et exal-

& ſo ſhall I be clene / thou ſhalt waſſhe me and then ſhall I be whyter then ſnowe.

Unto my hearyng ſhalt thou geue ioye / and gladneſſe / & my weykened bones ſhal be refreſſhed.

Turne thy face frome my ſynnes / and wype awaye all my wyckedneſſe.

A pure harte create in me (oh Lord) and an vpryght ſpyryte make a newe within me.

Caſte me not away frome thy face / and thy holy ſpyryte take not frome me.

Reſtore vnto me the gladneſſe of thy ſaluacion / and ſtrengthē me with a prynципall harte.

I wil inſtructe ye vnwicked that they maye knowe thy wayes / and the vngodly ſhalbe conuerted vnto the.

Delyuer me frome bloudes (oh lorde) the god of my helth

and my tonge shal exalte thy ryghtuousnes.

Lorde open thou my lyppes/ & my mouth shall shewe forth thy prayse.

For yf thou haddeste delyred sacrifyces / I had surely geuen it/but thou delitest not in burnt sacrifyces.

A sacrifyce to God / is a lowly spyryte a contryte/ & an humble harte / thou shalte not dyspyse(O God.)

Deale gentely of thy fauourable beneuolence with Syon / that the walles of Jerusalem maye be buylte agayne.

Then shalte thou accepte the sacrifyce of ryghtuousnes/oblacyon/and burnte offrynges/the shal they laye calues vpon thy aulter.

The Antheme.

My bruled bones lorde shalbe refreshed.

tabit lingua mea iustitiam tuam.

Domine labia mea aperies, et os meũ annunciabit laudẽ tuam.

Quñ si voluisses sacrificium dedissem vtiq; holocaustis non delectaberis.

Sacrificiũ deo spiritus cõtribulatus cor cõtritum et humiliatum deus non dispicias.

Benigne fac dñe in bona voluntate tua syon, vt edificentur muri Jerusalem.

Tũc acceptabis sacrificiũ iustitie oblationes et holocausta, tunc imponent super altare tuum vitulos.

Antipho.

Exultabunt domine ossa humiliata.

℣ Antiphona.
Exaudi domine.
℣ Psalmus. lxiiii.

Te decet hymnus deus in Syon et tibi reddetur votū i ierusalē.
Exaudi orationem meā, ad te omnis caro veniet.
Verba iniquorū prevaluerunt sup nos, et impietatibus nostris tu propiciaberis
Beat' quē elegisti et assūpsisti, inhabitabit in atriis tuis.
Replebimur in bonis domus tue, sāctum est templū tuum mirabile in equitate,
Exaudi nos de' salutaris noster, spes omnium finium terre et in mari longe.

Preparans montes in virtute tua accinctus potentia.

Qui conturbas pro-

℣ The antheme. Heare Lorde.
℣ The. lxiiii. psalme.

Thou (o God) arte prayed in Sion / and to the is the vowe performed.
Thou hearest the prayer / therfore commeth all flesh vnto the
Oure mysdedes prevayle against vs / oh be thou mercyful vnto our synnes.
Blessed is the mā whom thou choosest and receauest vnto the / that he may dwel in thy court: he shalbe satisfyed wyth y' pleasures of thy house / euen of thy holy temple.
Heare vs accordyng vnto thy wōderfull ryghteousnes o god our saluacio: thou that art the hope of al the endes of y' earth and of the brode see.
Which in hys strength setteth fast the mountaynes and is gyrded aboute wyth power.
Which stylleth the raggynge

the see/the roaryng of hys wawes / and the woodnes of the people.

They that dwell in the vtter-most parties are afraied at thy tokens / thou makest both the mornyng and euenyng starres to prayse the.

Thou vysitest the earth/thou watrest it and makest it verye plenteous.

The ryuer of god is ful of waters / thou prepares man hys corne/and thys thou prouydest for the earth.

Thou waterest hir forowes / thou breakest the harde clottes therof/thou makest it soft with the droppes of rayne / & blessest the increase of it.

Thou crowndest y^e yeare with thy good / and thy fote steppes droppe fatnes.

The dwellynges of the wyldernes are so fat also/that they

sundum matis sonum fluctuũ eius, turbabuntur gẽtes.

Et timebãt qui habitant terminos a signis tuis, exitus matutini et vespere delectabis.

Visitasti terram et inebriasti eam, multiplicasti locupletare eam.

Flumen dei repletum est aquis, parasti cibũ illorum quoniam ita est preparatio eius.

Riuos eius inebrians multiplica genimina eius, in stillicidijs eius letabit germinans.

Benedices corone anni benignitatis tue, et campi tui replebũtur vbertate.

Pinguescẽt speciosa deserti, et exultatione

vone tolles accigẽt
Induti sũt arietes
eutũ, et valles abũ-
dabũt frumento, cla
bunt etenim himnũ
dicent. Antiphona.
Exaudi domine ora
tionem meã, ad te
omnis caro veniet.
aũ. Me suscepit.

Psalmus. lxii.

DEus deꝰ me
us, ad te de
luce vigilo.
Sitiuit i te anima
mea, & multiplici-
ter tibi caro mea, in
terra deserta invia
et inaquosa.
Sic in sancto appa
rui tibi, vt viderem
virtutem tuam et
gloziam tuam.
Qñ meliuz est mia
tua sup vitas labia
mea laudabunt te.
Sic benedicam te
in vita mea, et in no
mine tuo leuabo
manus meas.
Sicut adipe i pin-
guedine repleatur
aia mea, et labus ex

dzoppe with all/ & the lytle hyl-
les are pleasaunt on euery syde.
The feldes are full of shepe/
the valeis stond so thycke with
corne that they laugh & synge.
Antheme. Heare my prayer
o lozde/ vnto the shal euery cre-
ature come. Antheme. Hath
receyued. The. lxij. psalme.

O God thou arte my God/
early wyll I seke the.
My soule thyrsteth foz the/ my
flesh longeth after in a baren
& dzye lande wher no water is.
Thus do I loke foz the in thy
sactuary/ that I myght behold
thy power and glozy.
Foz thy louynge kyndnesse is
better then lyfe/ my lyppes shal
prayse the.
As lõge as I lyue wil I magni-
fye the/ and lyfte vp my han-
des in thy name.
My soule is satysfyed euen as
it were wyth mary & fatnesse/

when my mouth prayseth the with ioyfull lyppes.

In my bed wyl I remẽbre the and when I wake my talkyng shall be of the.

For thou hast ben my helper/ and vnder the shadowe of thy wynges/ wyll I reioyce.

My soule hangeth vpon the/ thy ryght hand vpholdeth me.

They seke after my soule/ but in vayne/ for they shall go vnder the earth.

They shall fal into the swerd and be a portion for foxes.

But the kynge shall reioyse in God/al they that swere by him shal be cõmẽded/for the mouth of lyers shalbe stopped.

¶ The.lxvi.psalme.

GOd be mercyful vnto vs bielsse vs & shewe y^ light of his countenaunce vpon vs.

That we maye knowe thy way vpon earth/thy saluacion

ulationis laudabit os meum.

Si memor fui tui super stratum meũ, in matutinis meditabor in te.

Quia fuisti adiutor meus, et in velamento alarum tuarum exultabo.

Adhesit anima mea post te, me suscepit dextera tua.

Ipsi vero in vanũ quesierunt animã meam, introibũt in inferiora terre.

Tradentur in manus gladii partes vulpium erunt.

Rex vero letabitur in deo laudabuntur o ẽs q̃ iurãt in eo, q̃ obstructũ est os loquentium iniqua.

¶ Psalmus.lxvi.

DEus misereat nr̃i et benedicat nobis, illuminet vultũ suũ super nos & misereat nr̃i.

Ut cognoscamus in terra viam tuã, in omnib⁹ gẽtibus

salutare tuum.
℣ Confiteant tibi populi deus, confiteant tibi populi oēs.
℟ Letentur et exultent gentes, qm̃ iudicas populos in equitate et gentes in terra diriges.
℣ Confiteātur tibi populi deus, confiteātur tibi populi oēs, et terra dedit fructū suum.
Benedicat nos deus deus noster benedicat nos deus, & metuāt eū oēs fines terre. Antipho. Me suscepit dextera tua domine.

℣ Antipho. A porta inferi.

℣ Canticū Ezechie Isay. xxxviii.

EGo dixi, in dimidio dierū meorū vadā ad portas inferi, ḡsiui residuū annorū meorū

amonge all heathen.
Let the people prayse the (O God) yet let all peple prayse the
O let the people reioyse and be glade, that thou iudgest the folke ryghteously / and gouernest the nacions vpon earth.
Let the people prayse the (O God) let all people prayse the, the earth hath geuen hir frute.
God euen our owne god geue vs his blessynge.
God bless vs / and let all the endes of the worlde feare him.

℣ The Antheme.
Lorde thy ryght hande hath defēded me.

℣ The Antheme.
From the gates.

℣ The songe of Ezechias.
Esay the .xxxviii. chapter.

I Thought I shulde haue gone to the gates of hell in my beste age / and haue wanted the residue of my yeares.

I sayd within my selfe/ I shall neuer visyte God in this lyfe/ I shall neuer se man amonge the dwellynges of the Lorde.

M yne age is folden vp togyther/ and taken away from me lyke a shepeherdes cotage my lyfe is heuen of/ lyke as a weuer cuttes of his webbe.

W hyle I was yet takyng my rest he hewed me of/ and made an ende of me in one waye.

I thought I wolde haue lyued vnto the morowe/ but he bruised my bones lyke a lyon/ & made an ende of me in one day

T hen chattred I lyke a swallowe/ and lyke a crane/ & moorned as a doue.

I lyfte vp myne eyes into the heyght/ O Lorde (sayd I) vyolence is done vnto me/ be thou suertye for me.

W hat shall I speake or saye/ that he maye do this: that I

Dixi nō videbo dominum deum in terra viuentium, non aspiciam hominem vltra, et habitatorē quietis.

G eneratio mea ablata est et cōuoluta est a me, quasi tabernaculum pastorum, precisa est velut a texente vita mea.

D um adhuc orditer succidit me, de mane vsq; ad vesperam finies me.

S perabā vsq; ad mane, quasi leo sic contriuit omnia ossa mea, de mane vsq; ad vesperam finies me.

S icut pullus hyrundinis sic clamabo, meditabor vt columba.

A ttenuate sūt oculi mei suspicientes in excelsū, domine vi patior respondē pro me.

Q uid dicā aut qd respondebit mihi cū ipse fecerim, recogi-

habo omnes annos meos, in amaritudine anime mee.

Domine si sic viuitur et in talibus vita spiritus mei, corripies me et vivificabis me, ecce in pace amaritudo mea amarissima.

Tu autem eruisti animam meam vt non periret, proiecisti post tergum tuum omnia peccata mea.

Quia non infernus confitebitur tibi, neque mors laudabit te. Non expectabunt qui descendunt in lacum veritatem tuam, viues viuens ipse confitebitur tibi sicut et ego hodie, pater filiis notam faciet veritatem tuam.

Dne saluum me fac, et psalmos nostros cantabimus cunctis diebus vite nostre,

℣ Antiphona.

maye lyue out al my yeares/yee in the byternesse of my lyfe.

Verely (Lord) men must lyue in bytternesse/ and all my lyfe muste I passe ouer therin/ for thou rayseste me vp and wakeste me/ but I wylbe well contente with this bytternesse.

Neuertheles my conuersacion hath so pleased the/ that thou woldeste not make an ende of my lyfe/ so that thou haste caste my synnes behynde thy backe.

Hell prayseth not the/ deth doth not magnifye the.

They that go downe into the graue prayse not thy truth/ but the lyuynge: yee the lyuynge acknoledge the lyke as I do this daye/ the father telleth his children of thy faythfulnesse.

Delyuer vs (O lorde) and we wyl synge prayses in thy house all the dayes of our lyfe.

℣ The antyeme.

Frome the gates of hell/ Lord delyuer theyr soules.

℣ The antheme.

Let euery spyryte.

℣ The. Cxlviii. psalme.

PRayse ye the lorde of heauens / prayse ye hym in the hygh place.

Prayse ye hym al his angels/ all his powers prayse ye hym.

Prayse ye hym sonne & moone al sterres & light prayse ye hym

The highest of heuens prayse ye hym / & the waters that are aboue the heuēs /let thē prayse the Lordes name.

For by his worde all thinges were made/by his commaūdement all thinges were created.

He hath stablysshed thē euerlastyngly and into the worlde of worldes/he hath set a lawe/ that shall not erspyre.

Prayse ye the lord of the earth ye dragōs/& all depenesses.

A porta inferi, eruas domine aias eorū.

℣ Antiphona.

Omnis spiritus.

Psalmus Cxlviii.

LAudate dominū de celis, laudate eum in excelsis.

Laudate eum oēs angeli eius, laudate eū oēs virtutes eius.

Laudate eum sol & luna, laudate eum oēs stelle et lumen.

Laudate eū celi celorum, et aque que super celos sūt, laudēt nomen domini.

Quia ipse dixit et facta sunt, ipse mandauit et creata sūt.

Statuit ea in eternū & in seculū seculi preceptum posuit & non preteribit.

Laudate dominū de terra, dracones et omnes abissi.

Ignis grando, nix glacies, spūs procella tuum, que faciut verbum eius.

Montes & oēs colles ligna fructifera et omnes cedri.

Bestie et vniuersa pecora serpentes et volucres pennate.

Reges terre et oēs pōpuli, principes et oēs iudices terre.

Iuuenes et virgines senes cum iunioribus laudēt nomen dñi, q exaltatū est nomen eius solius.

Confessio eius sup celū & terrā, et exaltauit cornu populi sui.

Hymnus omnibus sanctis eius filiis Israel populo appropinquanti sibi.

Psalmus. Cxlix.

CAntate domino canticum nouū, laus eius in ecclesia sanctorum.

Hyre / hayle / showe / yse / stormes of wyndes that do his commaundement.

Mountaynes & al lytel hylles woodes berynge fruyte / & al cedre trees.

Bestes and al maner of cattel serpentes and fethered soules.

Kynges of the earth / and all people / pryntes and all iudges of the earth.

Bachelers and maydens olde mē and yonge / let them prayse the name of the Lorde / for the name of hym onely is exalted.

The knowlegyng of him is a bone heauen & earth / & he hath exalted the horne of his people Laude be vnto al his sayntes to the sonnes of Israell / to the people approchyng vnto hym.

The. Cxlix. psalme.

SYnge ye vnto the lord a newe songe / let the congregacō of sayntes prayse hym

Let Israel reioyce in hym that made hym / and let the sonnes of syon tryumphe in theyr kynge.
Let thē prayse his name with daunsyng let them synge vnto hym with tympany and harpe
For the Lorde is wel pleased with his people/and hath exalted the lowly into saluacion.
Sayntes shall tryumphe in glorye / they shall make ioye in theyr chambers.
The prayses of god shal be in theyr mouthes/and two edged swordes in theyr handes.
To do vengeās amongest nacyons and correccyous amongest people.
To bynde theyr kynges in fetters/and theyr nobles in manacles of yron.
For to execut on thē the iudgement wrytten/ this is glorye vnto all his sayntes.

The .Cl. psalme.

Letetur Israel in eo qui fecit eum, et filii syon exultent in rege suo.
Laudent nomen eius in choro, in tympano et psalterio psallant ei.
Quia beneplacitū est domino in populo suo, et exaltauit māsuetos in salutē.
Exultabunt sancti in gloria letabūtur in cubilibus suis.
Exultationes dei in gutture eorum, & gladii anctpites in manibus eorum.
Ad faciendam vindictam in nationibus, increpationes in populis.
Ad alligandos reges eorū i cōpedib⁹ et nobiles eorum in manicis ferreis.
Ut faciāt in eis iudicium cōscriptū, gloria hec est omnibus sanctis eius.

Psalmus .Cl.

Laudate dominū in sāctis eius laudate eum in firmamento virtutis eius.

Laudate eum in virtutibus eius: laudate eum scōm multitudinem magnitudinis eius,

Laudate eū in sono tube, laudate eū in psalterio & cithera

Laudate eū in timpano & chozo laudate eum in chozdis et ozgano.

Laudate eū i cymbalis benesonātib⁹, laudate eum in cymbalis iubilationis omnis spiritus laudet dominum.

℣ Antiphona.

Omnis spirit⁹ laudet dominum.

℣ Versus.

A porta inferi.

℟ Responsum.

Erue dñe aiās eoꝝ ab.

℣ Ego sum.

The Verige.

Prayse ye the lorde in his sayntes / prayse hym in the firmament of his power.

Prayse ye hym in his strengthe prayse ye hym accordyng to the almyghtynesse of his power.

Prayse ye hym w' the sounde of a trumpet / prayse ye hym with harpe and lute.

Prayse ye hym w' tympany & daunsyng / prayse ye hym with rebeckes and organnes.

Prayse ye hym with claryshym balles well soundynge / prayse ye hym w' Symballes of swet ursse / let euery spyryte prayse the lorde.

℣ The Antheme.

Let euery spirite geue prayse vnto the Lorde.

Lorde. ℣ The versycle.

Frome the gates of hell.

℣ The responce.

Lorde deliuer theyr soules.

℣ The antheme. I am

The songe of Zacharye the prophet.

BLessed be the lorde God of Israel/for he hath vysyted and redemed his people. He hath rayled vp a horne of saluacyon/ vnto in the houle of his seruaunt Dauyd.

Aueu as he promyled by the mouthe of his holy prophetes/ whiche were syns the worlde began.

That we shuld be saued from our enemyes/and from the hãdes of them that hate vs.

To fulfyl the mercy promised to our fathers / and to remembre his holy testament.

To performe the othe which he sware to our father Abrahã that he wolde geue hym selfe to vs.

That we delyuered out of the handes of our enemies/myght serue hym without feare.

Canticũ Zacharie prophete.

Luce.i.

BEnedictus dñs deus Israell, q̃ visitauit et fecit redemptionem plebis sue.

Et erexit cornu salutis nobis, in domo dauid pueri sui.

Sicut locutus est per os sãctorum q̃ a seculo sunt prophetarum eius.

Salutem ex inimicis nostris, & de manu omnium qui oderunt nos.

Ad faciendam misericordiã cũ patribꝰ nris, & memorari testamenti sui sancti

Iusiurãdum quod iurauit ad Abrahã patrẽ nostrum daturum se nobis.

Vt sine timore de manu inimicorum nostrorũ liberati seruiamus illi.

In ſanctitate et iuſtitia coram ipſo, omnibus diebus noſtris.

Et tu puer ꝓpheta altiſſimi, vocaberis ꝓphetis enim ãte faciem domini parare vias eius.

Ad dãdam ſcientiã ſalutis plebi eius, in remiſſionem peccatorum eorum.

Per viſcera miſeri cordie dei noſtri, in qu̇ viſitauit nos oriens ex alto.

Illuminare his q̇ in tenebris & in vmbra mortis ſedẽt ad dirigendos pedes noſtros i viã pacis.

℣ Antiphona.

Ego ſum reſurrectio et vita, qui credit in me etiam ſi mortuus fuerit viuet, et omis q̇ viuet & credit in me, nõ morietur in eternum.

Kyrie eleiſõ. Chriſte

In holyneſſe and ryghteouſnes before hym/ all the dayes of our lyfe.

And thou chylde/ ſhalte be called the prophet of the hyeſt/ for thou ſhalte go before the face of the lorde to prepare his wayes

To gyue knowelege of ſaluacion vnto his people/ for remyſſyon of theyr ſynnes.

Through the tender mercy of our god/ by the which ſprynging from the hye hath viſited vs.

To gyue lyght to them that ſyt in the darkeneſſe/ and in the ſhadowe of death/ and to gyde our fete into the waye of peace.

℣ The antheine.

I am the reſurreccyon and lyfe he that beleueth in me/ yee although he were dead/ yet ſhall he lyue/ and whoſoeuer lyueth and beleueth in me/ ſhall not ſe euerlaſtyng death. Lorde haue mercy on vs. Chriſt haue mer-

ey on vs. Lorde haue mercy on vs. Our father. And lead vs not. But deliuer vs.

¶ The.xxix. Psalme.

I wyll magnifye the (O Lorde) for thou hast set me vp/and not suffred my foes to tryumphe ouer me.

O Lorde my God I cryed vnto the/& thou hast healed me. Thou lorde hast brought my soule out of hell/thou hast kept my lyfe/where as they go downe into the pytte.

Syng prayses vnto the lorde (O ye sayntes of his) geue thākes vnto him for a remēbraūce of his holynesse.

For his wrath is but ye twynkelynge of an eye/and his pleasure is in lyfe/heuinesse maye well idure for a nyght/but ioye commeth in the mornynge.

As for me whē I was in prosperitye/I sayde: tushe/I shall

eleyson. Kyrye eleyson. Pater noster. Et ne nos. Sed libera.

¶ Psalmus. xxix.

Exultabo te dominē qm̄ suscepisti me, delectasti inimicos meos super me.

Dñe deus me⁹ clamaui ad te, et sanasti me.

Dñe eduxisti ab inferno aiam meam, saluasti me a descēt bus in lacum.

Psallite dño sancti eius, et confitemini memorie sanctitatis eius.

Quia ira in indignatione eius, & vita in voluntate eius, ad vesperum demorabitur fletꝰ, et ad matutinum letitia.

Ego autem dixi in abundātia mea, nō

moueboz ineternū.
Dñe in voluntate tua, prestitisti decori meo virtutem.

Auertisti faciē tuam a me, et factus sum conturbatus.
Ad te domine clamabo, et ad deū meum deprecaboz.

Que vtilitas in sāguine meo, dum descēdo in coztuptionē
Dunquid cōfitebitur tibi pulus, aut annunciabit veritatem tuam.

Audiuit dominus et misertus est mei, dominus factus est adiutoz meus.
Conuertisti planctum meū in gaudiū mihi cōcidisti saccū meum, circūdedisti me letitia.
Ut cantet tibi gloria mea et non compungar, domine de

neuer fall moze.
And why? thou Lozde of thy goodnesse haddeste made my hyll so stronge.
But as sone as thou turnedste thy face frō me / I was broughte in feare.
Thē cryed I vnto the (o lozd) ye vnto the Lozde made I my prayer.
What profyte is there in my bloude / yf I go downe into coz rupcyon?
Maye the duste geue thankes vnto the? oz shall it declare thy faythfulnesse?
Heare (O Lozde) & haue mercy vpon me / Lozde be thou my helper.
And so thou hast turned my heuynesse into ioye / thou hast put of my sackecloth / & gyzded me with gladnesse.
That myne honoure myght syng prayses vnto the Without

tealyng: Lorde my God/ I wyl geue thankes vnto the forever. From the gates of hell/ Lorde delyuer theyr soules. I truste to se the goodnesse of the Lorde/ in the lande of the lyuynge. Lorde heare my prayer/ and let my clamoure come vnto the.

¶ The prayer.

O God which by the mouth of S. Paule thyne apostle/ hath taught vs/ not to be sory for them that slepe in Christ. Graunt we beseche the that in the commyng of thy sonne our Lorde Jesu Christ/ we with all other faythfull people beynge departed/ maye be graciously brought vnto ioyes euerlastig/ which shalt come to iudge both the quycke and the deade/ & the worlde by fyre.

ALmyghty eternall god to whō there is neuer any prayer made/ without hope

us meus in eternū confitebor tibi.
A porta inferi. Erue dñe animas eorum Credo videre bona. dñi. In terra viuentium. Domine exaudi orationem meam. Et clamor meus ad te veniat.

¶ Oratio.

DEus q̄ nos p̄ os sancti Pauli apostoli tui, de obdormiētib⁹ in xp̄o non contristandos docuisti, p̄esta q̄s vt cū oibus fidelibus defunctis aduenīēte filio tuo domino nr̄o Jesu xp̄o ad eterna gaudia feliciter p̄ducamur q̄ venturus est iudicare viuos & mortuos et seculū p̄ ignē

OMnipotens sempiterne deus cui nūq̄ sine spe

mie supplicatur, ꝓpitiare alę famuli tui N. vel famule tuę N. vt qui vel q̄ de hac vita i tui nominis cōfessione decessit, sanctorū tuorum numero facias aggregari. Per Christū dñm nr̄m.

DEus cuius misericordie non est numerus, suscipe ꝓpitius ānumab⁹ famulorū tuorū pontificum ꝓcesnr̄as et lucis eis letitieq; regionem in sanctorum tuorum societate concede. Per Christum dominum nostrum.

INclina dñe aurem tuā ad ꝓces nr̄as, quib⁹ miam tuam supplices deprecamur vt alas famulorum famularūq; tuarum (quas de hoc seculo migrare iussisti) in pacis ac lucis regione constituas

of mercye / be propiciable to the soule of thy seruaunt .N. that seynge it departed frō this lyfe in the confessyon of thy name thou wylte cause it to be assorted at to the company of thy sayntes. By Christ our Lorde.

O God of whose merry there is no numbre / admit our prayers for the soules of thy seruauntes the Bysshoppes / and graunt vnto them the lande of pleasure and lyght in the felowshyp of thy blessed angels. By Christ our Lorde.

INcline enclyne thyne eare vnto our prayers / wherin we ryght deuoutly call vpon thy mercye / that thou wylt bestowe the soules of thy seruaūtes / both men & women (which thou haste commaunded to departe from this worlde) in the countre of peace and reste / and further cause them to be perta-

ers with thy sayntes. By
thust our Lorde.

We beseche Lorde that the
prayer of thy supplyantes
laye auayle to the soules of
thy seruaūtes of eyther kynde/
that thou wylt both purge thē
al theyr synnes/ & cause them
to be partakers of thy redemp-
on/ which lyuest and reygnest
God/ worlde without ende.
so be it.

The thyrde parte of the pri-
mer treatynge of workes.

Workes are diuerse, for right
good & necessary which must
nedes be obserued, as the cō-
maundementes of god. And
these moste chefly ought to be regar-
ded and had in price, and not cōpared
with other workes, but esteemed aboue
them all.

Some are workes of mennes tradi
on, yet agreable & consonaūt to Gods
es worde, And these ought to be obser

et sanctorum tuorū
tubeas esse consor-
tes. Per Christum
dominum nostrum.

Animab⁹ ḡs
dñe famulo-
rum famularūq; tu
arum oratio pficiat
supplicantiū, vt eas
et a peccatis oibus
eruas, et tue redēp-
tionis facias esse
participes. Qui viuis et regnas deus
Per omnia secula se
culorum. Amen.

mie supplicatur, p-
pitiare aie famuli
tui N. vel famule
tue N. vt qui vel q̃
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societate concede.
℘er Christum do-
minum nostrum.

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et sanctorum tuorū tribeas esse consor-tes. Per Christum dominum nostrum.

Animab⁹ ꝯs dñe famulo-rum famularūq; tu arum oratio ꝓficiat supplicantiū, vt eas et a peccatis oibus eruas, et tue redēp-tionis facias esse participes. Qui viuis et regnas deus Per omnia secula se culorum. Amen.

ned, but not had in lyke reuerence wyth ꝑ wo
commaunded of God.

¶ Some wo⁊kes are tradicions of men not ag
able to goddes wo⁊de, but repugnaunt wh
ther ought to be regarded no⁊ obserued.

¶ Of these b⁊efly shalbe somwhat sayde, but
as much as the wo⁊kes commaunded of God a
to be reputed as the chefest, they shalbe recyted
the hy⁊st place.

¶ The cõmaundementes of God geuen by M
ses, and expounded by Chriſte sentencially take
and here wyth they⁊ whole sentẽces set fo⁊th
as they haue spoke them, very necessa
ry & expedient fo⁊ youth to learne,
and fo⁊ all estates to know
and obserue the
same.

¶ The hy⁊st Table.

Exod.xx. Deut.v. I Am the Lo⁊d thy God, which haue b⁊ought
the out of the lande of Egipt, and out of th
house of bondage. Thou shalte haue none oth
goddes but me. Thou shalt not make to thy sel
ony grauen ymage, no⁊ ony lykenes of ony thy
that is in heauen aboue, o⁊ in earth beneth no⁊
the water vnderneth ꝑ earth, thou shalte not bo
downe to them, no⁊ wo⁊shyp them.
Fo⁊ I the Lo⁊de thy God, am a gelouse god, a
syte the synne of the fathers, vpon the childzen
to the thy⁊de and fourth generacion of them th
hate me: and yet shewe mercy vnto thousandes
monge them that lone me and kepe my comaũ

mentes. Chriſte Heare Iſraell, our Lorde Godis one Lorde, and thou ſhalt loue thy lorde god with all thy herte, and with al thy ſoule, and with al thy mynde, and with all thy ſtrength. Thou ſhalt worſhyp thy Lorde God, & hym only ſhalte thou ſerue. Deut. vi. Mat. xxii. Mar. xii. Mat. iiii. Deut. vi.

Thou ſhalte not take the name of thy lorde god in vayne.

For the lorde wyll not holde hym gyltles, that taketh the name of the Lorde his god in vayne. Exod. xx Deut. v. Mat. v.

Chriſte. ye haue herde howe it was ſayde to them of olde tyme: Thou ſhalte not forſweare thy ſelfe / but ſhalte performe thyne othes to the lorde. But I ſay vnto you, ſweare not at al: neyther by heauē for it is goddes ſeate, nor yet by the earth, for it is his fote ſtole: neyther by Ieruſalem, for it is the cyte of the greate kinge: Neyther ſhalt thou ſweare by thy hed, bycauſe thou cāſt not make one whyte heare or a blacke. But let your cōmunicacyon be, yee yee, and nay nay: for what ſo euer is more than that commeth of euyll. ❧ : ❧ : ❧ : ❧

Remembre that thou kepe holy the ſabboth daye.

Syxe dayes mayſte thou laboure and do all that thou haſt to do: but the ſeuenth day is ỹ Sabboth of the Lorde thy god, in it thou ſhalte do no maner worke: neyther ỹ, nor thy ſonne, nor thy doughter, neyther thy man ſeruaunt, nor thy mayde ſeruaūt, neyther thy cattell, neyther yet the ſtraunger ỹ is wtin thy gates. For in syxe dayes the Lorde made heauen & earth, and the ſee, and al that in them is, and reſted the ſeuenth daye. Wherfore the Lorde bleſſed the ſeuenth daye, and halowed it. Exod. xx Deut. v.

Chriſte. It is lefull to do a good dede on the Sabbath day. For the ſonne of man is lorde, euen of the Sabbath day. The Lorde ſayeth by hys prophete Eſaye ỹ his Sabbath is halowed and kepte, whan we reſte aud ceaſe to do our owne wyll, to folowe our owne wayes, and to ſpeake our owne wordes, when we in worde, thought and dede, fulfyll hys wyl, and not ours: and we ſuffre hym to do his workes in vs, that at the laſte we may come to ỹ Sabboth and true reſte, euen eternall lyfe, which Chriſt the Lorde of the Sabboth, hath obtayned for vs by his bloude.

¶ The ſeconde Table.

Honoure thy father and thy mother.
That thy dayes maye be longe in the lande whych the LORDE thy God geueth the.

Chriſte. Honoure thy father and thy mothe.

Paule. Honour thy father & mother: this is ỹ fyrſt commaundement that hath any promes, that thou mayſt be in good eſtate, & lyue longe on the earth.

By this cõmaũdemẽt Chriſt teacheth vs not only to haue our father and mother in reuerence, and to obey them, as he hym ſelfe was ſubiecte vnto hys mother the virgyn Mary, but alſo to minyſtre vnto there neceſſyties.

Thou ſhalt do no murther.

Chriſt. ye haue harde howe it was ſayde vnto the of the olde tyme: Thou ſhalt not kyll. Who ſo euer kylleth, ſhalbe in daũger of iudgement. But I ſay to you: Who ſo euer is angry with his brother ſhal be in daunger of iudgement. Who ſo euer ſayth to his brother, Racha, ſhalbe in daunger of a counce

alled the wyse men/and diligētly enquyred of them/ the tyme of the starre that appered/ and sent them to Bethleem sayenge Go and serche diligentelye for the chylde/ and when ye haue founde hym/ bryng me worde that I maye come and worshyppe hym also/ when thy had herde the kynge, they departed and lo the starre whiche they sawe in ỳ Este, wente before them/ vntyll it came and stode ouer the place where the chylde was/ when they sawe the starre they were maruaylously glad and entred in to the house and founde ỳ chylde with Mary his mother, and kneled downe and worshypped hym, and opened theyr treasures/ and offered vnto hym gyftes/ Golde/ frankēsence/ and Myrre. And after they were warned of god in their slepe, that they shuld not go agayne to Herod. They returned into theyr owne countre another waye.

¶ The Pystle on the sonday within the vtas of the Epyphanye.

VP and receyue lyghte Jerusalem. &c. ye shall fynde this pystle on twelfe daye. fo.vi.

¶ The Gospell on the Sondaye within the vtas of the Epyphany. The. i. Chapiter of Johñ. D

IOhñ sawe Jesus comynge vnto hym and sayd/ Behold the lambe of God/ whiche taketh awaye the synne of the worlde. This is he of whom I sayde after me commeth a man which was before me, for he was yer then I, and I knewe hym not but that he shulde be declared to Israell. Therfore am I come baptysynge with water. And Johñ bare recorde sayenge: I sawe the spyryte descendynge from heuen/ lyke vnto a doue and it abode vpon hym and I knewe hym not he ỳ sent me to baptyse the in water sayde vnto me, vpon whome thou shalte se the spyryte descende and tary styll on hym/ that same is he which baptyseth with the holy ghost. And I sawe and bare recorde that this is the sonne of God.

¶ The Pystle on the. i. Sōdaye after the vtas of ỳ Epiphany

The. xii. chapiter. to the Romayns. I

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BRethren, I beseche you by the mercyfulnes of God, that ye make your bodyes a quycke sacrifyce, holy and accepta ble vnto god, which is youre reasonable seruynge of god, and fassion not your selues lyke vnto this worlde but ye be chaūged in your shape, by the rennynge of your wyttes, that ye may tell what thyng the good that acceptable and perfecte wil of god is for I say thorow the grace that vnto me giuen is to euery man amonge you, that no man esteme of him selfe more then it be commeth hym to esteme, but that he discretly iuge of him selfe accordynge as god hath daelt to euery man ꝑ measure of fayth as we haue many membres in one body, and all membres haue not one office, so we beynge many, are one body in Christe: and euery man amonge our selues one anothers membres.

¶ The Gospel on ꝑ .i. Sondaye after the twas of the Epiphanie

The .ij. Chapiter of Luke. F

WHen Jesus was .xij. yere olde, they went vp to Jerusalē after the custome of the feaste, and when they had fulfylled ꝑ dayes, as they returned home, ꝑ chylde Jesus bode styll in Jerusalē vnknowen to his father & mother, for they supposed he had bē in ꝑ cōpany. They came a dayes iorney, & sought hym amōge theyr kynsfolke & acquayntaunce, & foūde hym not. They went backe agayn to Jerusalē & soughte him, and it fortuned that after thre dayes, they founde him in the temple sytynge in the myddes of the doctours both heerynge them, & posynge them & all that herde hym, maruayled at his wytte & answeres & when they sawe hym, they were astonyed, & hys mother sayde vnto hym, sonne why hast thou thus dealt wyth vs Beholde thy father & I haue sought the sorowynge, & he sayd vnto the how is it, that ye haue sought me, wyst ye not, that I must go about my fathers busynes, and they vnderstode not ꝑ sayenge that he spake to them, & he went with them and came to Nazareth, and was obedyent to them/but his mother kept all these thynges in her herte/and Jesus encreased in wysedom and age, and infauoure with god and man.

The

¶ The Pistle on the .ij. Sonday after ꝑ dtas of ꝑ Epiphanie
The .xij. chapiter. to the Romayns. ¶.

BRethren: seynge that we haue diuers gyftes, accordyng to the grace that is gyuen vnto vs, if any man haue the gyft of prophecye let hym haue it that it be agreynge vnto the fayth. Let him that hath an office wayte on his office, let him that teacheth take hede to his doctryne, lett him that exorteth gyue attendaunce to his exortacion, if any man gyue, let hi do it with singlenes, let him that ruleth, do it with diligence, yf any man shewe mercy, let hym do it with cherefulnes, let loue be without dissymulacyon, hate that whiche is euyll, and cleue vnto ꝑ which is good. Be kynde one to another with brotherly loue/in gyuynge honour/go one before another/ let not the busyness whiche ye haue in hande be tedious to you/be feruēt in ꝑ spirite, applye your selues to the tyme, reioyse in hope be pacīēt in tribulacīō cōtinue in prayer, dystribute vnto ꝑ necessitye of ꝑ sayntes & diligētly to harborowe. Blesse them which persecute you, blesse but curse not, be mery w thē ꝑ are mery: wepe w thē that wepe/be of lyke affeccyon one toward another/ be not hye mynded but make your selues equall to them of ꝑ lower sorte.

¶ The Golspel on ꝑ .ij. Sonday after the dtas of ꝑ Epiphany
the .ij. Chapiter of Johñ. A.

THere was a maryage in cana a cytye of gallile/& Jesus mother was there, Jesus was called also and his disciples vnto the mariage, and when ꝑ wyne fayled Jesus mother sayd vnto hym/they haue no wyne. Jesus sayd vnto her/ woman what haue I to do w the myne houre is not yet come his mother sayde vnto the ministers/what soeuer he sayeth vnto you do it. There were stādynge .vj. water pottes of stone after the maner of purifienge of the Jewes cōteynyng .ij. or .iij. fyrkyns a pece. Jesus sayde vnto them/fyll the water pottes and they fylled them vp to the harde brym/ and he sayd vnto them. Drawe out now/and beare it vnto the gouernour of the feast & they bare it. whan the ruler of the feaste had tasted the water

that was turned vnto wyne neyther knewe whense it was but the mynisters whiche dzewe ꝑ water knewe / he called ꝑ bzyde grome and sayd vnto him al men at the begyn nynge, set fozth good wyne, and whan men be dzonke / then ꝑ whiche is wozse but thou hast kept backe the good wyne vntyll nowe. This be gynnyng of myzacles dyd Jesus in Cana of Galyle / & shewed his glozy / and his dyscyples beleued on hym.

¶ The Pystle on ꝑ. iiij. Sōday after ꝑ btas of the Epiphanye the. xij. Chappter to the Romaynes.

BRethzē: be not wyse in your owne opyniōs. Recōpēce to no man euyll foz euyll, pzouyde afoze hande thynges honest in the syghte of all men, yf it be possible / yet on youre parte haue peace with al men derely beloued auenge not your selues but gyue rome vn to the wzath of god. Foz it is wzyten / vengeaunce is myne / and I rewarde sayeth the Lozde. Therfoze yf thyne enemy hūger fede hym / yf he thyrst gyue hym dzynke foz in so doynge thou shalte heape coles of fyze on his head / be not ouercome of euyl / but ouercome euyll with goodnes.

¶ The Golpell on the. iiij. Sonday after the btas of the Epyphanye. The. viij. Chappter of Mathewe. A

WHen Jesus was come downe from the mountayne moch people folowed hym and lo there came a lepze and wozshypped hym sayenge / Master, yf thou wylt thou canste make me clene / he put fozth his hande and touched him sayeng I wyll be thou clene / and immediatly his lepzosy was clensed and Jesus sayd vnto him se thou tel no man, but go and shewe thy selfe to the pzeest and offre ꝑ gyft that Moyses cōmaunded in witnesse to them when Jesus was entred into Capernaum there came vnto hym a certayne Centuzion, besechyng hym, & sayeng Mayster my seruaunte lyeth sicke at home of ꝑ palsey, and is greuously payned & Jesus sayde vnto hym I wyll come and cure hym. The Centuryon answered & said. Sir. I am nat wozthy that thou shouldest come vnder ꝑ rouse of my house but speake the wozde onely & my seruaunt shall be healed, foz I also my

my selfe/am a man vnder power, and haue souldyours vnder me/and I saye to one go/and he goeth,and to another come & he commeth and to my seruaunt do this,and he doth it.whē Jesus herde that he maruayled and sayde to them that folowed him. Verelye I saye vnto you. I haue not founde so greate fayth:no not in Israel. I saye therfore vnto you,ꝑ many shall come from the East and west and shal reste with Abraham, Isaac and Jacob.in the kyngdome of heuen,and the chyldren of the kyngdome shall be caste oute into the vtter darknes there shal be weppynge and gnashyng of teeth Then Jesus sayde vnto the Centurion,go thy waye,and as thou haste beleued,so be it to the,and his seruaunt was healed the same houre.

¶ The Pystle on the.iiij.sonday after ꝑ vtas of the.Ephiphany. The.xiij.chapiter to the Romayns.B.

BRethren:o we nothynge to any man but to loue one another for he that loueth another fulfylleth the lawe for these commaundementes thou shalte not commit aduoutery thou shalte not kyll thou shalte not stele Thou shalte not bere fals wytnes. Thou shalt not desyre,and so forthe yt there be any other commaundemētes, they are all compzehended in this sayeng. Loue thy neyghbour as thy selfe,loue hurteth not his neyghbour. Therfore loue is the fulfyllynge of the lawe.

¶ The Gospel on the.iiij. Sondaye after the vtas of the Epiphanye. The,viij.Chapiter of Mathewe.¶

WHen Jesus entred into a shyppe and hys disceples folowed him,and beholde there arose a great storme in the see in so much that the shyp was hyd with waues, and he was a sleepe and hys disciples came vnto hym,and awoke hym sayenge. Mayster saue vs we perysshe he saide vnto them why are ye fearefull. O ye of lytel fayth. Then he arose and rebuked the wynde and the see and there folowed a gret calme,and the men marualed and sayd what man is this that bothe wyndes and see obey hym.

The

¶ The Pistle on the .v. Sondaye after the vtas of ꝑ Epiphany
The thyrde chapiter to the Colossians .B.

BRethren, now as electe of god, holy and beloued, put on tender mercy, kyndnes hūblenes of mynde, mekenes lōg sufferynge, forberynge one another, yf any man haue a quarell to another, euen as Christ forgaue you euen so do ye, aboue all these thinges put on loue, which is ꝑ boūde of perfectnes, & the peace of good rule in your hertes, to ꝑ which peace ye are called in one body, & se they be thankefull, let ꝑ worde of Christ dwell in you plentuously in all wysdome teache & exorte youre owne selues in Psalmes & Hymnes, & spyrytuall songes, which haue fauoure w̄ them syngynge in your hertes to the Lorde, and all thynges what soeuer ye do in worde or dede, do in the name of the Lorde Jesu, gyuynge thankes to god the father by hym.

¶ The Gospell on the .v. Sondaye after the vtas of Epypha-nye. The .xiiij. Chapter of Mathewe. G

IEsus sayde vnto hys dyscyples. The kyngdome of heuē is lyke vnto a man whiche sowed good sede in hys felde, but whyle men slept, there came hys foo & sowed tares amonge the whete & wente his waye. When ꝑ blade was spronge vp, & had brought forth frute then appered ꝑ tares also, The seruaūtes came to the house holder, & sayde vnto hym, Syr sowedest nat thou good seede in thy close, from whense then hath it tares he sayd to them the enuyous man hath done this Then the ser-uauntes sayd vnto him. wylt thou then ꝑ we go & gather them and he sayde nay. lest whyle ye go about to wede out ꝑ tares, ye plucke vp also w̄ them the wheate by the rotes let both the growe to gyther tyll haruest come, & in tyme of heruest I wyll say vn-to my repers, gather ye fyrste the tares & bynde them in sheues to be brent, but gather my wheate into my barne.

¶ The Pystle on ꝑ sōday after wedding goeth out called Sep tuagesyma. The j. Pystle to the Corynthians and ꝑ .ix. cha. D

BRethren: perceyue you not howe ꝑ they which runne in a course runne all, yet but one receyueth the rewarde, so

runne

ynne that ye maye obtayne. Euery mā that prouyth maystres abstayneth from all thynges, and they do it to obtayne a corruptible crowne, but we to obtayne an vncorruptible crowne I therfore so runne, not as at an vncertayne thynge, so fyght I not as one that beateth the ayre but I tame my bodye, and bynge hym into subiectyon, lest after that I haue preached to other, I my selfe shuld be a cast away. Brethrē: I wolde not ỳ ye shulde be ignorannt of this/as your fathers were all vnder a cloude, and all passed thorowe the see/and were all baptysed vnder Moyses in the cloude/and in the see, and dyd all eate of one spyrytual meat, & dyd al drynke of one maner of spyrytual drynke and they dronke of that spyrytual rocke ỳ folowed thē, which rocke was Christ.

¶ The Gospell on the sondaye after weddynge goeth out called Septuagesyma. The.xx. Chappter of Mathewe. A

IEsus sayde vnto his dysciples. The kyngdome of heuen is lyke vnto an housholder, which wēt out erly in ỳ morynge to hyre labourers in hys vyneyarde and he agreed with the labourers for a peny a daye & sent them into his vyneyard And he went out about the thyrde houre, and sawe other standynge ydel in the market place, and sayd vnto them/ go ye also into my vyneyarde/& what soeuer is ryghte/ I wyll gyue you and they went theyr waye. Agayne he went out about the syxt and nynth houre and dyd lyke wyse. And he wente out aboute the eleuenth houre and founde other standyng ydell/ and sayd vnto them. why stand ye here all the daye ydell. They sayd vnto hym Because no man hath hyred vs. He sayde vnto thē. Go ye also into my vyneyarde and what soeuer shalbe ryght, that shall ye receyue. when euen was come, ỳ lorde of the vyneyard sayde vnto hys Steward call the labourers, & gyue thē theyr hyre/begynne at the laste tyll thou come to the fyrste. And they which were hyred about the eleuēth houre/came and receyued euery man a peny. Then came fyrste/supposynge ỳ they shulde receyue more/& they likewyse receyued euery man a peny. And

when they had receyued it/they grudged agaynste ꝑ good man of the house sayenge. These laste haue wrought but one houre, and thou haste made them equall vnto vs/whiche haue borne the burthen & hete of the daye. He answered to one of them sayenge: frende I do the no wronge/dydeste thou not agree wt me for a peny. Take ꝑ which is thy dutye, and go thy way/I wyll gyue vnto this laste/as muche as to the/is it not lawfull for me to do as me lysteth with myne owne is thyne eye euyll/because I am good/so the laste shalbe fyrste/and the fyrst shalbe laste/for many are called/but fewe be chosen.

¶ The Pistle on ꝑ Sonday of lx. the. ij. Pystle to ꝑ Corinthias and the. xj. chapiter. G.

BRethrē suffre foles gladly because that ye your selues are wyse/for ye suffre euen yf a man bringe you into bondage/yf a mā deuoure/yf a mā take/yf a mā exalte hym selfe/yf a man smyte you on ꝑ face I speke as cōceruynge rebuke as thoughe we had bene weke howbeit wherin so euer any man dare be bolde/I speake folysshelye/I dare be bolde also/They are Ebrues/so am I/They are Israelytes: euē so am I: They are the sede of Abrahā/euen so am I. They are ꝑ mynisters of Christ. I speake as a foole: I am more. In labours more abūdāt/in strypes aboue measure/in pryson more plētuously/in deth ofte/of the Jewes/fyue tymes receyued I/euery time xl strypes saue one. Thryse was I beatē wt roddes. I was ones stoned. I suffred thryse shyp wrake nyght and day haue I bene in the depht of the see/in iourneynge often. In parels of waters/in parel of robbers, in ieopardies of myne owne nacīō. in ieopardies amonge the hethen/I haue bene in parels in cytyes/in parels in wyldernes/in parels in the see/in parels amonge false brethren in labour and trauayle/in watchynge ofte/in hunger & thyrst/in fastynge often/in colde/and in nakednes/beside the thynges which outwardelye happen vnto me. I am combred dayly and care for all cōgregacyons. who is seke/& I am not seke/who is hurte in fayth/& my herte burneth not: yf I must nedes

nedes reioyce/I wyll reioyce of myne inkyrmites. God ꝑ father of our lorde Jesus Chryst/which is blessed for euermore knoweth that I lye not.

¶ The Gospell on the Sondaye of.xi.the.viij.Chapiter of Luke.A

When moch people were gadered togyther/and were come to Jesus out of the cytyes/he spake by a symylytude. A sower went out to sowe his sede. And as he sowed/some fell by the waye syde/and it was troden vnder fete/and the foules of the ayre deuoured it vp/& some fell on stones/& as sone as it was sprõge vp/it wythered away because it lacked moystnes/and some fell amonge thornes/and the thornes spronge vp wit/and dehoked it. And some fell on good grounde/and spronge vp & bare frute an hõdreth folde/And as he sayde these thinges he cryed/he that hathe eares to here/let hym heare/hys disceyples asked hym sayinge: what maner symylytude thys shulde be/and he sayde vnto you it is gyuen to knowe the secretes of the kyngdome of god: but to other in symylytude/ꝑ when they se/they shulde not se/& when they heare/they shulde not vnderstande/the similitude is this/The sede is ꝑ worde of god those that are besyde the way are/they that heare/and after warde commeth the deuyll and taketh awaye the worde out of theyr hertes, lest they shulde beleue and be saued. They on the stones are they which when they heare the worde receyue it with ioy/and these haue no rotes/which for a whyle beleue & in tyme of tẽptacyon go away. That which fell among thornes, are they whiche heare and go forth/& are choked wyth care and ryches and voluptuous lyuynge and bryngе forth no fruyte. That in the good grounde, they are whiche with a good and pure herte here, the word and kepe it, and bryng forth fruyte wyth pacience.

¶ The Pystle on the Sondaye of.i.the fyrste Pystle to the Corynthyans. The.xiij.Chapyter.A

Bethren thoughe I speake wyth the tonges of men and angels, & yet had no loue I were euen as sondyng brasse

when they had receyued it/they grudged agaynste ỹ good m
of the house sayenge. These laste haue wrought but one houre
and thou haste made them equall vnto vs/whiche haue borne
the burthen & hete of the daye. He answered to one of them say
enge: frende I do the no wronge/ dydeste thou not agree w m
for a peny. Take ỹ which is thy dutye, and go thy way/ I wyll
gyue vnto this laste/as muche as to the/ is it not lawfull for
me to do as me lysteth with myne owne is thyne eye euyll/ be
cause I am good/ so the laste shalbe fyrste/ and the fyrst shalbe
laste/ for many are called/ but fewe be chosen.

¶ The Pistle on ỹ Sonday of lx. the. ij. Pystle to ỹ Corinthiās
and the. xj. chapiter. G.

BRethrē suffre foles gladly because that ye your selues are
wyse/ for ye suffre euen yf a man bryngе you into bon
dage/ yf a mā deuoure/ yf a mā take/ yf a mā exalte hym selfe/
yf a man smyte you on ỹ face I speke as cōcernynge rebuke as
thoughe we had bene weke howe be it wherin so euer any man
dare be bolde/ I speake folysshelye/ I dare be bolde also/ They
are Ebrues/ so am I/ They are Israelytes: euē so am I: They
are the sede of Abrahā/ euen so am I. They are ỹ mynisters of
Christ. I speake as a foole: I am more. In labours more abū
dāt/ i strypes aboue measure/ in pryson more plētuously in deth
oft/ of the Jewes/ fyue tymes receyued I/ euery time xl strypes
saue one. Thryse was I beatē w roddes. I was ones stoned.
I suffred thryse shyp wrake nyght and day haue I bene in the
depht of the see in iourneynge often. In parels of waters/ in pe
rel of robbers, in ieopardies of myne owne nacīō. in ieopardies
amonge the hethen/ I haue bene in parels in cytyes/ in pareles
in wyldernes/ in pareis in the see/ in pareis amonge false bre
thren in labour and trauayle/ in watchynge oft/ in hungre/
thyrst/ in fastynge often/ in colde/ and in nakednes/ beside the
thynges which outwardelye happen vnto me. I am combred
dayly and care for all cōgregacyons. who is seke/ & I am not
seke/ who is hurte in fayth/ & my herte burneth not: yt I must

nede

nedes reioyce/I wyll reioyce of myne inkyrmites. God ỹ father of our lorde Jesus Chryst/which is blessed for euermore knoweth that I lye not.

¶ The Gospell on the Sondaye of.xl.the.viij.Chapiter of Luke.A

When moch people were gadered togyther/and were come to Jesus out of the cytyes/he spake by a symylytude. A sower went out to sowe his sede. And as he sowed/some fel by the waye syde/and it was troden vnder fete/and the foules of the ayre deuoured it vp/& some fel on stones/& as sone as it was sprõge vp/it wythered away because it lacked moystnes/and some fell amonge thornes/and the thornes spronge vp wit/and choked it. And some fell on good grounde/and spronge vp & bare frute an hõdreth folde/And as he sayde these thinges he cryed/he that hathe eares to here/let hym heare/hys dyscyples asked hym sayinge: what maner symylytude thys shulde be/and he sayde vnto you it is gyuen to knowe the secretes of the kyngdome of god: but to other in symylytude/ỹ when they se/they shulde not se/& when they heare/they shulde not vnderstande/the similitude is this/The sede is ỹ worde of god those that are besyde the way are/they that heare/and after warde commeth the deuyll and taketh awaye the worde out of theyr hertes, lest they shulde beleue and be saued. They on the stones are they which when they heare the worde receyue it with ioy/and these haue no rotes/which for a whyle beleue & in tyme of tẽptacyon go away. That which fell among thornes, are they whiche heare and go forth/& are choked wyth care and ryches and voluptuous lyuynge and bryngе forth no fruyte. That in the good grounde, they are whiche with a good and pure herte here, the word and kepe it, and bryng forth fruyte wyth pacięce.

¶ The Pystle on the Sondaye of.i.the fyrste Pystle to the Corynthyans. The.xiij.Chapyter.A

Bethren thoughe I speake wyth the tonges of men and angels, & yet had no loue I were euen as sownding brasse

and as a tynklyng cymball. And though I coulde prophesye, & vnderstode all secretes, & al knowledge, ye yf I had al fayth so þ I coulde moue mountaynes out of their places, & yet had no loue, I were nothyng. And though I bestowed all my goodes to fede the poore. And though I gaue my body euē þ I burned & yet haue no loue, it profyteth me nothyng, loue suffereth longe & is curteous, loue enuyeth not, loue doth not frowardly, swelleth not, dealeth not dishonestly seketh not her owne, is not prouoketh to angre, thynketh not euyll, reioyseth not in iniqte, but reioyseth in þ truth, suffereth al thyng, beleueth al thinges, hopeth all thynges. And endureth in all thynges. Though þ the prophesyeng fayle, other tonges shal cease, or knowledge vanyshe awaye, yet loue falleth neuer away, for oure knowledge is vnperfyte, & our prophesyenge is vnperfyte, but when þ whyche is perfyte is come, then þ which is vnperfyt shalbe done away when I was a chylde: I spake as a chylde. I vnderstode as a chylde, I ymagyned as a chylde: but as sone as I was a man I put away al chyldyshnes, now we se i a glasse euē in a darke speakynge: but whē shall we se face to face. Now I knowe vnperfytly. But whā shall I knowe euē as I am knowē, now abydeth, fayth, hope, & loue euē these. iij. but þ chyefe of thē is loue.

¶ The Gospell on the Sōday of. I. The. xviij. Cha. of Luke. A

IEsus toke vnto hym the. xij. and sayde vnto them: behold we go vp to Ierusalem, and all shalbe fulfylled þ are wryten by the prophetes, of þ sonne of man, he shalbe deliuered vnto the gentyls, and shalbe mocked, and shalbe despytefully entreated, and shalbe spettē on, and whē they haue scourged hym they wyll put hym to deth, and the thyrde daye shall he ryse agayne. They vnderstode none of these thynges & thys sayenge was hyd from them and they perceyued not þ thynges which were spokē. It came to passe as he was come nye vnto Ierico, a certayne blynde man sate by the way syde beggyng, & when he herde þ people passe by he asked what it mente. They sayde vnto hym, þ Iesus of Nazareth wente by, & he cryed sayenge.

Iesus

Jesus the sonne of Dauid haue mercy on me/ and they which went before rebuked him, because he shuld holde his peace, & he moche the more cryed. The sonne of Dauid haue mercy on me. Jesus stode styll, and cõmaunded him to be brought vnto him & when he was come nere, he asked him sayenge. What wylt ꝓ that I do vnto the, & he sayde / Lorde that I maye receyue my syght. Jesus sayd vnto him. Receyue thy sight, thy fayth hath saued the, and immediatly he sawe and folowed him prayseng god, and all the people when they sawe it/ gaue laude to god.

¶ The Pystle on Aschewednysdaye. The. ij. Chap. Joel. D

OUr Lorde sayeth turne to me w̄ all your hertes in fastyng and lamentacyon & teare your hertes, and not youre gar-
* * mentes, and turne vnto the lorde your God/ for he is full of mercy/ and compassyon, longe yer he be angry / and great in mercy/ and repenteth when he is at ꝓ poynte to punysshe, who can tell whether the Lorde wyll turne and haue compassyon & shall leaue after hym a blessynge sacrifyce and drynke, offryng vnto the lorde your god. Blowe a trõpet in Syon/ proclayme fastynge/ and call a congregacyon, gather the people togyther brynge thou the elders to one place, gather the yonge chyldren and they that sucke the brestes togyder, let the brydgrome come out of his chamber, and the bryde out of her parloure, let the preestes that mynistre vnto the lorde, wepe betwene ꝓ porche and the aulter, and saye: spare lorde thy people and delyuer not thyne inherytaunce vnto rebuke ꝓ the hethen shuld raygne ouer them / why shulde they saye, amonge the nacyons: where is their god. And the lorde enuyed for his landes sake, and had compassyon on hys people and the Lorde answered and sayde vnto hys people/ beholde: I sende you corne/ newe wyne & oyle that ye shall be satysfyed therwith neyther wyl I delyuer you any more vnto the hethen.

* * ¶ The Gospell on Aschewednysday. ꝓ. vj. cha. of Mat. C

HRist sayde vnto his dyscyples when ye fast/ be not sadde as the ypocrytes are, for they dysfygure theyr faces, that

it myght appere vnto men that they faste. Verely I saye vnto you they haue theyr rewarde. But ỹ when thou fastest, anoynt thyne heade, and washe thy face/ that it appere not vnto men how that thou fastest/ but vnto thy father that is in secret and thy father which seyth in secrete, shall reward ỹ opẽly. Gather not treasure togyther on earth/ where rust & mothes corrupte and where theues breake through & stele but gather ỹ treasure togyther in heuen/ where nether rust/ nor mothes corrupt and where theues neyther breake vp nor yet stele. For wherloeuer you treasure is/ there wyll your hertes be also.

¶ The Pystel on the .j. Sondaye in lente/ the seconde pystle to the Corynthyans the .vj. chapiter. A.

BRethren we exorte you/ that ye receyue not the grace of god in vayne/ for he sayeth I haue herde the in a tyme accepted/ and in the daye of saluacyon haue I suckered the. Beholde now is that well accepted tyme: beholde now is the daye of saluacyon/ let vs gyue no man occasyon of euyll/ that in our office be founde no faute but in all thynges let vs behaue oure selues as the mynisters of god. In moch pacience, in afflictyõs in necessyte/ in anguyshe, in strypes, in prysonment, in stryfe, in labour, in watche, in fastyng, in purenes/ in knowledge, in lõge sufferynge/ in kyndnes/ in the holy ghost/ in loue vnfayned/ in the wordes of treueth/ in ỹ power of god by ỹ armour of ryghtwysenes on the ryght hande, and on the lyfte hande/ in honour and dishonour in euell reporte & good reporte, as disceyuers, & yet true/ as vnknowen/ as dienge: and beholde we yet lyue as chastened and not kylled/ as sorowynge and yet alwaye merye as poore and yet make many ryche/ as hauynge nothyng and yet possessynge in all thynges.

¶ The Gospell on the .j. Sondaye in lent the .iiij. Chapiter of Mathewe. A.

WHen Jesus was led awaye of the spirite into wyldernes to be tempted of the deuyl. And when he had fasted forty dayes and forty nyghtes/ at the laste was an hungred. Then came

came vnto hym the tempter/& sayde, if thou be the sonne of god commaunde that these stones be made breade / He answered & sayde, It is wryten, ỹ mã shall not lyue onely by breade/but by euery worde that procedeth out of the mouthe of god Then ỹ deuyll toke him vp into the holy cyte/and set hym on a pynacle of the tẽple/& sayde vnto hym/yf ỹ be the sonne of god cast thy selfe downe, for it is wryte, he shal gyue his angels charge ouer the/& wyth theyr handes they shal holde ỹ vp that ỹ dashe not thy fote agaynst a stone Jesus sayd to him, this is written also Thou shalte not tempte thy lorde god/The deuyll toke hym vp agayne & led hỹ in to an exceding hie mountayne & shewed hym al the kyngdomes of the world and al the glory of them, & sayd vnto hym/all these wyl I gyue the/if thou wylt fall doune and worshyp me. Then sayd Jesus vnto hym: auoyde Sathan/for it is wryten. Thou shalte worshyppe thy lorde God, and hym onely shalte thou serue.

¶ The Pystle on the.ij. Sonday in Lent/the fyrste Pystle to ỹ Tessalonians/the forth chapiter. A.

WE beseche you brethren and exorte you in the lorde Jesus that you encrease more and more/euen as ye haue receyued of vs/howe ye ought to walke and to please god/ye remẽbre what commaũdementes/we gaue you in ỹ name of ỹ lorde Jesu Thryst/for this is ỹ wyl of god euen that ye shulde be holy/and that ye shulde abstayne frõ fornicacyon, that euery one of you shulde knowe howe to kepe his vessell in holynes & honour. And not in the lust of cõcupiscens/as do ỹ hethen which knowe not god that no man go to farre and defraude hys brother in bargaynyng/because the Lorde is a venger of all suche thynges/as we wilde you before tyme and testifyeth vnto you for God hathe not called vs vnto vnclennes, but to holynes in Christ Jesus our lorde.

¶ The Gospel on ỹ.ij. Sonday in. Lent the.xv.cha. of Mat. ¶

JEsus went thence & departed into ỹ costes of the Tyre, & Sydõ And behold a womã which was a Cananite came

out

out of the same Costes and cryed vnto hym sayeng, haue mercy on me lorde the sonne of Dauyd. My doughter is petyously vexed w̄ a deuyll. And he gaue her neuer a worde to answere. Then came to hym his disciples & besought him sayenge sende her away, for she followeth vs cryeng, he answered & sayde. I am not sent, but vnto the lost shepe of ꝑ house of Israel. Thā she came and worshypped hym sayinge. Mayster sucker me, he answered and sayde it is not good, to take the chyldzens bzede and to cast it to the whelpes, she answered and sayd it is truth neuertheles the whelpes eate of ꝑ crōmes, which fall frō theyr maysters table. Then Jesus answered & sayde vnto her. O woman great is thy fayth be it to the euē as thou desyrest, and her doughter was made hole euen at that same houre.

¶ The Pystle on the. iij. Monday in. Lent to the Ephesyans ꝑ .v. chapiter. A.

BEthzen be ye followers of god as dere childzē, and walke in loue, euen as Chzist loued vs, and gaue hym selfe for vs, an offerng & a sacrifice of a swete sauer to god, so ꝑ fornication and al vnclennes, or couetousnes be not ones named amonge you, as it be cōmeth sayntes neyther filthynes nether folysh talking nether gestyng, which are not comly, but rather gyuyng of thākes for this ye knowe that no whoremonger ether vnclene person/or couetous person which is the worshypper of ymages hath any inheritaūce in ꝑ kyngedom of Chzist & of god. Let no mā deceyue you w̄ vayne wordes for thorow we suche thynges commeth the wzathe of god, vpon the childzen of vnbeleue. Be not therfore companyons with them/ye were ones darkenesse/but are nowe lyght in ꝑ lorde/walke as childzen of lyght for ꝑ fruite of the spirite, is in al goodnes, righteousnes and trueth.

¶ The Gospel on ꝑ. iij. Monday in Lent ꝑ. xj. chap. of Luke. ¶

IEsus was a castynge out a deuyll, which was domme & it followed when ꝑ deuyl was gone out/the domme spake/& the people wondzed. Some of them sayde he casteth oute

deuyls/

deuyls/ by the power of Belzebub/ the chefe of the deuilles and
other tempted him seekynge of him a sygne from heuen, he knew
theyr thoughtes & sayd vnto them. Euery kyngdome at debate
within it selfe shalbe desolate. And one house shall fall vpon an
other. So if Satan be deuided wiin hi selfe, how shal his kyng-
dome endure, bycause ye saye that I cast out deuyls by the po-
wer of Belzebub, yf I by ỹ power of Belzebub cast out deuyls,
by whose power/ do your chyldezn caste them out Therfoze shal-
they be youre iudges. But if I with the fynger of GOD caste
out deuyls, no doubte, the kyngdome of god is come vpon you
when a stronge man armed watched his house. That he posses-
seth, is in peace, but when a stronger then he cõmeth vpon hym
and ouercõmeth hym he taketh frõ him his harneys wherin he
trusted, & dyuydeth his goodes, he ỹ is not wyth me is agaynst
me, he that gathereth not with me scatteretb when the vnclene
spirite is gone out of a man, he walked thzough waterlese pla-
ces seekyng rest, & whẽ he kynded none, he sayeth I wyll returne
agayne vnto my house whense I came out and when he cõmeth
he kindeth it swept and garnyshed. Then goeth he and taketh
seuẽ other spyzytes wꝺ hym wozse then hym selfe & they entre in
and dwell there. And the ende of that man is wozse then the be-
gynnynge. It foztuned as he thus spake, a certayne woman of
the company lift vp here voyce and sayd vnto him happy is the
wombe that bare the and the pappes which gaue the sucke, & he
sayd/ happye are they that heare the wozde of god and kepe it.
¶ The Pystle on myddent Sondaye. The. iiij. chapiter to the/
Galathyans. ¶.

BRethzen it is wzyten, that Abzaham had two sonnes the
one by a bonde mayd, the other by a free woman, ye and he
which was of the bond woman was bozne after ỹ flesshe, but he
whiche was of the free woman was bozne, by promise whiche
thynges betoken mistery/ foz these women are two, Testament
the one frome ỹ mounte Syna whiche gendzeth vnto bondage
whiche is Agar, foz mounte Sina is called Agar in Arabia, &

bordzeth vnto the cyte whiche is now Jerusalem, and is in bō
dage with her childzen. But Jerusalem whiche is aboue / is fr
which is the mother of vs al, for it is wzytten, reioyce thou ba
reyn that beares no childzen, bzeake forthe and crye thou tha
trauales not for that desolate hath many mo childzen then th
which hath an husband. Bzethzen we are after the māner of I
saac childzen of promyse, but as them he ꝑ was borne carnally
presecuted hym that was borne spiritually. Euen so it is now
neuertheles what sayth the scripture. Cast away ꝑ bond wo
man and her sonne. for the sonne of ꝑ bond women shal not be
heyre with the sonne of the fre woman. So then bzethzen / we
are not childzen of the bonde woman, but of the free woman.

¶ The Gospell on mydiente Sondaye. The. vj. chapiter of
John. A.

IEsus went his waye ouer the see of Galyle nye to a cityе
called Tiberias, and a greate multitude folowed hym be
cause they had sene the myracles that he dyd on them / whiche
were dyseased. Jesus went vp into a mountayne & there he sate
with his disciples, & Easter a feast of the Jues was nye Then
Jesus lyfte vp his eyes and sawe a great company come vnto
hym and sayde vnto Philyp, whense shall we bye bzeade that
these myghte eate. This he sayde to prouе hym, for he him selfe
knew what he wold do. Philyp answered hym. Two hōdzeth
penny worth of bzeade are not sufficient for them that euery mā
myght haue a lytle. Then saide vnto hym one of his disciples,
Andzewe Simon Peters bzother. There is a lad here, whiche
hathe. v. barly loues, and. ij. fyshes but what is that amonge so
many, Jesus sayde, make the people to sytt downe there was
muche haye in the place. And ꝑ men sat doune, in nombze about
fyue thousand. Jesus toke the bzeade, and gaue thankes. And
gaue to the disciples And his dyscyples, to theym that were set
downe. And lykewyse of ꝑ fyshes, as much as they wolde, whē
they had eaten ynough, he sayde vnto his disciples, gather vp ꝑ
broken meate that remayeth, ꝑ nothyng be lost, They gathered

it togyther

it togyther and fylled. xij. baskettes with the bꝛoken meate of ꝯ
v. Barlye loues, whiche bꝛoken meate remayned vnto theym ꝯ
had eaten Then those men when they had sene the myracle that
Jesus dyd, sayde. This is of a trueth, the pꝛophet whiche shall
come into the woꝛlde

¶ The Pystle on passion Sonday. The. ix. chapiter to the
Hebꝛues. C.

BRethꝛen: Chꝛist beyng an hye pꝛeest of good thynges to
come came by a greter and a moꝛe perfite tabernacle nat
made with handes, that is to saye not of this maner bilding ne-
ther by the bloude of Gotes / and Calues / but by his owne blo-
de / he entred onesꝛ for al in to the holy place and founde eternal
redempcion foꝛ if the bolde of Oxen & of Gotes / and ꝯ ashes of
an Heyfer when it was spꝛyncled / purified the vnclene as tou-
chiug the purefyieng of ꝯ flesshe / howe muche moꝛe shal ꝯ blo-
de of Chꝛist (which thoꝛowe the eternal spirite, offred hym selfe
without spot to god (pourge our consceyences from deade woꝛ-
kes, foꝛ to serue the liuyng god / & foꝛ this cause is he the media-
toure of the newe Testament, that thoꝛowe death which chan-
sed foꝛ the redempcyon of those transgressyons that were in the
fyꝛst Testament they which were called myght receyue ꝯ pꝛo-
myse of eternal inheritaunce.

¶ The Golspell on Passyon Sondaye. The. bliij. chapiter. of
Johan. F.

IEsus sayde vnto the company of the Jewes and the hye
pꝛeestes whyche of you can rebuke me of synne / yt I saye
the trueth / why do not ye beleue me / he that is of god / heareth
goddes woꝛdes ye therfoꝛe heare them not / because ye are not
of God. Then answered the Jewes and sayde vnto hym: saye
we not well, that thou arte a Samaritayne and hast the deuyll
Jesus answered: I haue not ꝯ deuyl, but I honoure my father
and ye haue dyshonoured me, I seke not myne owne pꝛayse, but
there is one that seketh and iudgeth. Uerely verely, I say vnto
you, yt a mā kepe my sayenges, he shal neuer se deth. Thā sayd

the Jewes to hȳ now knowe we ꝓ thou hast ꝓ deuyll. Abrahā is dead & also ꝓ prophetes and yet ꝓ sayest, yf a mā do kepe my sayenge he shall neuer taste death: art ꝓ greater then our father Abraham, whiche is dead, and the prophetes are deade, whom makest thou thy selfe? Jesus answered, yf I honoure my selfe, my honoure is nothyng worth, it is my father that honoureth me, which ye saye is your god, & yet haue ye not knowen hym but I knowe him, & yf I shuld say, I knowe him not. I shuld be a lyer, lyke vnto you, but I knowe hym, & kepe hys sayeng: your father Abrahā was glad to se my day, and he sawe it & re ioysed. Then sayd ꝓ Jues vnto hȳ. Thou art not yet .l. yere old & hast thou sene Abrahā? Jesus said vnto thē. Uerely, verely I say vnto you yer Abraham was, I am. Then toke they vp sto nes to cast at hȳ, but Jesus hyd hȳ selfe & wēt out of ꝓ tēple.

¶ The Pystle on Palme Sōday. The. ij. Cha. to ꝓ Philyp. J

BRethren let the same mynde be in you, the which was in Cryst Jesu. which seinge in the shape of god & thought it not robbery to be equall w̄ god. Neuertheless he made hym selfe of no reputacyon, & toke on hym the shape of a seruaunt & became lyke vnto men, and was fou̇nde in his apparell as a mā he hūbled hym selfe & became obediēt vnto death, euē the death of ꝓ crosse, wherfore god hath exalted hym, & gyuē hym a name aboue al names ꝓ in the name of Jesus shuld euery knee bowe both of thynges in heuen, & thynges in erth, & thynges vnder earth, and that all tonges shulde confesse, that Jesus Cryst is the lorde vnto the prayse of God the father.

¶ The passyon on Palme sonday. The. xxvj. chap. of Math. J

JEsus sayde vnto his dyscypples: ye know ꝓ after .ij. dayes shalbe Easter & the sonne of man shall be delyuered for to be crucifyed. then assembled togyther the chefe prestes & the scri bes, & the elders of the people into the palays of the lye prest which was called Cayphas, & helde a cou̇sell, how they myght take Jesus by subtylte & kyll hym, but they sayd not on the ho lye daye. lest any trouble aryse agaynst the people, when Jesus

was

was in Bethany in the house of Symō the lepper, there came vnto him a woman whiche had an alabaster boxe of pzecyous oyntmēt, & powred it on his heade as he sat at ꝑ bourde when his disciples sawe that they had indygnacyon, sayenge: what neded this waste thys oyntment myght haue ben well solde, & gyuen to the pooze, when Jesus vnderstode ꝑ he sayde to them why trouble ye the womā. She hath wzought a good wozke vpon me, foz ye shall haue pooze folke alwayes wt you / but me shall ye not haue alwayes. And in ꝑ she casted this oyntmente on my body, she dyd it to burye me withall. Uerely I saye vnto you, where soeuer thys gospell shalbe pzeached thzoughout all the wozlde, there shall also this that she hath done, be tolde foz a memozyall of her. Then one of the twelue, called Judas Iscarioth went vnto ꝑ cheke pzestes, & sayd, what wyll you gyue me, and I wyll delyuer hym vnto you, & they appoynted vnto hym thyzty peces of syluer, & frō ꝑ tyme he soughte opoztunite to betraye hym. The fyzst day of swete bzead ꝑ disciples came to Jesus saying vnto hym where wylte thou that we pzepare foz the to eate the Paschall lambe, and he sayd go into the cytye vnto suche a man, & saye vnto hym, the mayster sayth my tyme is at hande I wyll kepe myn Easter at thy house with my disciples, and the disciples dyd as Jesus had apoynted them and made redye the Easter lambe, when the euen was come, he sat downe with the .xii. And as they dyd eate he sayd. Uerely I say vnto you, that one of you shall betraye me, and they were exceadynge sozowful, and began euery one of them to saye vnto him is it I master, he answered and sayd. He that depeth his hand wt me in the dyshe shal betraye me, ꝑ sōne of man goeth as it is wzytten of hym, but wo be to that man by whom the sonne of man shalbe betrayed, it had bene good foz that man, ꝑ he had neuer ben bozne. Then Judas which betrayed hym, answered and sayd. Is it I master, he sayd vnto him: thou hast sayd, as they dyde eate Jesus toke bzeade and gaue thankes, bzake it, & gaue it to the dysceyples and sayd, take eate thys is my bodye &

he toke the cup, and thanked, and gaue it them, sayenge drynke of it euery one, for this is my blonde of the newe testament, that shall be shed for many, for the remyssyon of synnes I saye vnto you, I wyll not drynke henssforth of thys frute of the vyne tre, vntyll that daye when I shal drynke it new with you in my fathers kyngdome and when they had sayd grace they went out vnto mount Olyuete. Then sayd Jesus vnto them/ all ye shal be offended by me thys nyght for it is wrytten I wyll smyte ꝑ shepherde, and the shepe of the flocke shall be scattered abrode, but after I am rysen agayne/ I wyll go before you into Galyle. Peter answered and sayd vnto hym, thoughe all men shulde be offẽded by ꝑ/ yet wold I neuer be offended. Jesus sayd vnto hym. Uerely I saye vnto the, that thys same nyght before the cocke crowe ꝑ shalt denye me thryse. Peter sayd vnto hym yt I shuld dye w̃ the, yet wolde I not deny ꝑ, lykewyse also sayd all the dysciples. Then went Jesus with them into a place which is called Gethsemane and sayde vnto the dysciples, syt ye here whyle I go and pray yonder, and he toke with hym Peter and the two sonnes of zebede, and began to ware sorowful, & to be in agony. Then sayde Jesus vnto them, my soule is heuy euen vnto the deth, tary ye here and watche with me. And he went a lytell aparte, and fell flat on hys face, and cryed sayinge. O my father yf it be possyble, let this cuppe passe from me: neuerthe-les not as I wyll. but as thou wylte, and he came vnto the dis-cyples, and found them a slepe and sayd to Peter. what could ye not watche with me one houre/ watche and pray that ye fal not into tẽptacyon, ꝑ spirite is wyllyng, but the flesh is weake He wẽt away ones moze & prayed saying. O my father yf thys cup can not passe awaye from me, but ꝑ I drynke of it/ thy wyl be fulfylled, and he came and found thẽ a slepe agayne, for they eyes were heuy, & he left them & wẽt agayne & prayed ꝑ thyrde tyme, sayenge the same wordes. Then came he to hys dysci-ples and sayde vnto theym. Slepe hens forthe and take youre rest/ take hede the houre is at hande, and the sonne of man shall

be

be betrayed into the handes of synners. Ryse let vs be goynge beholde he is at hande that shall betraye me. whyle he yet thus spake, lo Judas one of the twelue came and with hym a greate multytude, with swerdes and staues, sente from the chyef of ꝑ prestes and elders of the people, and he that betrayed hym, had gyuen them a token sayeng who soeuer I kysse that same is he laye handes on hym. and forth with all he came to Jesus and sayde. Hayle master, And kyssed him, and Jesus sayd vnto him Frende wherfore arte thou come. Then came they and layde handes on Jesus and toke hym. And beholde one of thē which were with Jesus stretched out hys hand and drewe his swerd and stroke a seruaunte of the hye preeste and smote of hys eare. Then sayd Jesus vnto hym. Put vp thy swerde into his sheth for all that laye hande on the swerde, shal perysshe w the swerd eyther thynkest thou that I can not nowe praye to my father/ and he shall gyue me mo then .xij. legyons of Angels, but howe then shulde ꝑ scriptures be fulfylled, for so must it be. The same tyme sayde Jesus to the multytude, ye be come oute as it were vnto a theefe with swerdes & staues for to take me/ I sat dayly techynge in the temple amōge you, and ye toke me nat. All this was done that the scryptures of the prophetes myght be fulfylled. Then all the disciples forsoke hym/ & fledde. And they toke Jesus and led hym to Cayphas the hye preeste, where the scribes ad Elders were assembled/ and Peter folowed him a far off vnto the hye preestes place. And wente in/ and sat with the seruantes to se the ende. The cheyfe prestes, and the elders, and al the counsel/ sought fals wytnes agaynst Jesus for to put him to death, but founde none/ in so muche ꝑ when many false wytnesses came, yet founde they none. At the laste came two false witnesses and sayde. This felowe sayde I can destroye the temple of GOD and buylde it agayne in .iij. dayes. And the cheefe preeste arose and sayde to hym/ answerest thou nothynge/ how is it that these bere witnesse agaynste the. But Jesus held his peace. And the chyefe preest answered and saide to him I charge ꝑ

in the

in the name of the liuynge god, that ꝑ tel vs whether thou be Chꝛ ſt ꝑ ſonne of god. Jeſus ſayd to him, thou haſt ſayd, neuer theles I ſaye vnto you / here after ſhall ye ſe ꝑ ſonne of mā / ſyt tyng on ꝑ ryght hand of power, & come in the cloudes of ꝑ ſkye Then ꝑ hye pꝛeſt rent his clothes ſayeng. He hath blaſphemed, what nede we of any mo wytneſſes, beholde now ye haue herd his blaſphemye what thinke ye. They anſwered & ſayde / he is wozthy to dye, thā ſpatt they i his face, & buffeted him w̄ fyſtes & other ſmote him w̄ the paime of theyꝛ hādes on ꝑ face, ſayeng Tel vs thou Chꝛiſt, who is he that ſmote the. Peter ſat w̄out i ꝑ palas / and a damſell came to him ſayinge. Thou alſo waſt w̄ Jeſus of Galyle but he denied befoꝛe them al ſayenge, I wote not what thou ſayeſt. when he was gone out in to the pozche, another wenche ſawe him, and ſayd vnto them that were there This felow we was alſo with Jeſus of Nazareth, and agayne he denied with an othe that he knewe not the man, And after a whyle came vnto hym they that ſtode by, and ſaid vnto Peter. Surely thou art euen one of them, foꝛ thy ſpeach be wꝛayeth ꝑ Then be gan he to curſe / and to ſwere that he knewe not ꝑ mā and immediatly the cocke crewe, and Peter remembꝛed ꝑ wozdes of Jeſu whiche ſaid vnto hym, Befoꝛe the cocke crow thou ſhalt deny me thꝛyſe. And went out at the dozes, and wept bitterly when the mozning was come al the cheyf pꝛeſtes and the

ders of ꝑ people helde a counſell agaynſt Jeſu, to put hym to deth and bꝛought hym bound & delyuered hym vnto Poncius Pylate the debyte. Then when Judas whiche betrayed hym / ſaw that he was condempned, he repented hym ſelfe. & bꝛought agayne the .xxx. plates of ſyluer to ꝑ hye pꝛeſtes & elders ſayeng I haue ſynned / betrayeng ꝑ innocēt blode And they ſayd what is that to vs, ſe thou to that. And he caſte downe the ſyluer plates in the temple and departed, and went and honge hym ſelfe, and the cheyfe pꝛeſte toke the ſyluer plates and ſayd / It is not lawful foꝛ to put them in to the treaſury becauſe it is ꝑ pꝛyce of blode, and they toke counſell, and boughte with them a potters

felde

elde to burye straungers in / wherfore ỹ felde is called ỹ felde
of blode vnto this daye, Then was fulfylled that whiche was
spoken by Jeremy ỹ prophet sayinge, and they toke .xxx. syluer
plates / the pryce of hym that was valued, whom they boughte
of the chyldren of Israell / and they gaue them for the potters
felde, as the lorde apoynted me. Jesus stode before the debyte /
& the debyte axed hym sayenge. Arte thou the kynge of the Je-
wes. Jesus sayde vnto him. Thou sayest, and when he was ac
cused of ỹ cheyfe prestes & elders, he answered nothyng. Then
sayde Pylate vnto him, hearest ỹ not howe many thynges they
laye agaynste the, and he answered to hym neuer a worde in so
much ỹ the debite marueyled greatly. At ỹ feast the debite was
wonte to deliuer vnto the people a prysoner, whō they wolde
desyre. He had thē a notable prysoner called Barrabas, & whē
they were gathered togyther, Pylate sayde vnto thē / whether
wyll ye that I gyue lose vnto you / Barrabas or Jesus which
is called Christ, for he knewe well that for enuy they had dely-
uered hym. whē he was set downe to gyue iudgemēt his wyfe
sent to hym sayenge. Haue thou nothinge to do with that iuste
man, for I haue suffered many thynges thys daye in a dreame
about hym. But the cheyfe prestes and the elders had perswa-
ded the people that they shulde axe Barrabas / & shulde destroy
Jesus. Then the debyte answered and sayde vnto them / whe-
ther of the twayne wyll ye that I let louse vnto you, and they
sayd Barrabas. Pylate sayd vnto thē, what shall I do then w
Jesus whiche is called Chryst. They all sayd to hym, let hym be
crucyfyed. Then sayd the debyte / what euyll hath he done. And
they cryed the more, sayeng, let hym be crucifyed. whē Pylate
sawe that he preuayled nothynge, but that more busynes was
made / he toke water & washed hys handes before the people:
sayenge. I am innocent of the bloud of this iust person. And ỹ
ye shall see. Then answered all the people and sayd. Hys bloud
be on vs, & on our chyldren. Thā let he Barrabas lose vnto thē
and scourged Jesus & delyuerd him to be crucifyed. Then the

ſouldyours of the dyuyte toke Jeſus vnto the cõmen hall. And
garhered vnto him all the cõpany, & they ſtryped him, & put
hym a purple robe. And platted a crowne of thoznes, & put vp
his heade, & a rede in his ryghte hande. And bowed theyr knes
before hym, & mocked hym, ſayeng, Hayle kynge of the Jewes
& ſpytted on hym, & toke the rede & ſmot hym on the head. And
when they had mocked hym, they toke the robe of hym agayn
& put his owne rayment on him, & led hym away to crucyfye him.
And as they came out, they founde a mã of Cyren, named Sy-
mon, hym they cõpelled to beare his croſſe. And whẽ they came
vnto ỹ place called Golgotha, ỹ is to ſay, a place of deade mens
ſculles they gaue hym vyneyger to dzynke mengled with gall,
and when he taſted therof he wolde not dzynke, when they had
crucifyed hym, they parted his garmentes, & dyd caſte lottes to
fulfyl ỹ was ſpoken by ỹ pzophet. They deuided my garmẽtes
amonge them, & vpon my veſture dyd caſt lottes & they ſat and
watched hym there, & they ſet vp ouer his head the cauſe of hys
death wzitten. This is ỹ kynge of the Jewes, & there were two
theues crucyfyed wỉ hym one on the ryght hande & another on
ỹ lefte. They ỹ paſſed by reuyled hym, waggynge theyr heades, &
ſayeng. Thou ỹ deſtroyeſt the tẽple of god, & buyldeſt it in thy
dayes, ſaue thy ſelfe yf ỹ be the ſonne of god, come downe from
the croſſe, lyke wyſe alſo the hye pzeeſtes mockynge hym, with
the ſcrybes & elders ſayde. He ſaued other, hym ſelfe he can not
ſaue, if he be the kynge yf Iſrael, let hym now come downe fro
the croſſe, & we wyl beleue hym, he truſted in god, let hym deli-
uer hym nowe, if he wyll haue hym, foz he ſayd I am the ſonne
of god. That ſame alſo the theues which were crucifyed wỉ hym
caſt in hys teth, frõ the ſyxt houre was there darkenes ouer all
the lãde vnto ỹ nynth houre. And about the nynth houre Jeſus
cryed wỉ a loude voyce, ſayenge, Ely Ely, Lama Sabathany,
that is to ſay My God, my god, why haſt ỹ forſakẽ me. Some
of thẽ ỹ ſtode there, when they herde ỹ, ſayde. This mã calleth
foz Helyas. And ſtrayt waye one of them ranne and toke a ſpõ-

ge

ge & fylled it full of vynegre/and put it on a rede, and gaue hym to dryncke. Other sayd let be, let vs se whether Helias wyl come and delyuer hym. Jesus cryed agayne with a loude voyce & yelded vp the ghost. And beholde the vayle of the temple dyd rent in twayne frō the toppe to the bottome. And the erth dyd quake. And the stones dyd rent, & graues dyd open, and the bodyes of many Sayntes which slepte, arose and came out of the graues after hys Resurrection, and came into the holy cyte, & appered vnto many. when the Centurion & they that were wyth hym watchynge Jesus, sawe the earthquake & those thynges, whiche happened they feared greatly sayenge, of a surety this was the sonne of God. And many women were there, beholdynge hym a farre of whyche folowed Jesus from Galile, mynistryng vnto hym. Among whiche was Mary Magdaleyne, and Mary the mother of James & Joses & the mother of zebedes chyldren, when the euen was come there came a ryche man of Aramathya named Joseph, whyche same also was Jesus disciple He went to Pylate & begged the body of Jesus. Then Pylate cōmaunded the body to be delyuered, & Joseph toke ỹ body & wrapped it in a clene lynnen clothe, & put it in his newe tōbe/whiche he had hewē out euē in ỹ rocke. And rolled a great stone at ỹ doze of ỹ sepulchre, & departed. And there was Mary Magdalene & the other mary syttyng ouer agaynst ỹ sepulcre.

¶ The Gospell on Palme sondaye.

The nexte daye that foloweth good frydaye, the hye prestes and pharyses got them selues to Pylate and sayde Syr we remember/that thys deceyuer sayde whyle he was yet alyue. After.iii dayes I wyll aryse agayne. Commaunde therfore the Sepulchre be made sure / vntyll the thyrde daye/lest peraduenture his disceyples come and steale hym away & say vnto the people, he is ryssen from death, & the laste errour be worse then the fyrste. Pylate sayde vnto theym. Take watchmen go & make it sure as ye can. And they wente and made the sepulchre sure with watchemen, and sealed the stone.

¶ The passyon on good frydaye. The. xviij. chapiter of Johñ. A

IEsus went forth with his dysciples ouer ꝑ broke Cedr
where was a gardeyne, into ꝑ which he entred wyth hys
dysceyples. Judas also, whiche betrayed hym knewe ꝑ place for
Jesus oftymes resorted thyther with his disciples. Judas thꝰ
after he had receyued a bonde of men, and mynisters of the hye
prestes and Phariseis came thyther with lanternes & fyre bron
des, and wepons. Then Jesu knowynge all thynges ꝑ shulde
come on hym, went forth and sayde vnto them. whom seke ye.
They answerd hym. Jesus of Nazareth. Jesus sayde vnto the
I am he. Judas also whiche betraed hym, stode with them, but
as sone as he had sayde vnto theym, I am he, they went bacher
wardes and fell to the grounde and he asked them agayn. who
seke ye. They sayde Jesus of Nazareth. Jesꝰ answered I sayd
vnto you I am he, yᵗ ye seke me, let these go theyr waye, that ꝑ
sayeng myght be fulfylled which he spake. Of them which thou
gauest me, haue I not lost one. Symon Peter had a sworde, &
drew it, and smote the hye prestes seruaũt and cut of his right
eare. The seruauntes name was Malchus. Then sayde Jesus
vnto Peter, put vp thy swerde into ꝑ sheath, shal I not drynke
of the cuppe whiche my father hath gyuen me. Then the cõpa
ny and the captayne, and the ministers of the Jewes, toke Je
sus and bounde hym, & led hym away to Anna fyrst, for he was
father in lawe vnto Cayphas whiche was ꝑ hye prest, ꝑ same
yere Cayphas was he that gaue counsell to the Jewes, that it
was expediente, that one man shulde dye for ꝑ people. And Sy
mon Peter folowed Jesus & another disciple, ꝑ disciple was
knowẽ of ꝑ hye prest, & went in wᵗ Jesus into ꝑ palays of ꝑ hye
prest, but Peter stode at ꝑ dore without. Then went out ꝑ other di
ciple, which was knowen vnto the hye preste, and spake to the
damsell that kept the dore and brought in Peter. Then sayd ꝑ
damsel that kept the dore, vnto Peter. Art not thou one of this
mans disciples, he sayd. I am not. The seruauntes & the mini

sters

sters stode there and had made a fyre of coles, for it was colde and they warmed them selues. Peter also stode amonge them, and warmed hym selfe. The hye preste axed Jesus of his disciples and of his doctrine. Jesus answered hym: I spake openly in the worlde I euer taught in the Synagoge and in the tẽple whither al ỳ Jewes resorted & in secrete haue I sayd nothyng, why axest thou me, axe them which herde me, what I sayd vnto them, beholde they can tel what I sayde. when he had thus spoken, one of the ministers whiche stode by smote Jesus on ỳ face saying, answerest thou the hye prest so, Jesus answered hi yf I haue euyl spoken beare wytnesse of ỳ euyl, yf I haue wel spoken why smytest thou me and Annas sent him bound vnto Cayphas the hye preeste. Symon Peter stode and warmed hi selfe, & they sayde vnto hi, art thou not also one of his disceples He denyed it and sayde. I am not. One of the seruauntes of the hye prest his cosen whose eare Peter smote of, sayde vnto him/ dyd not I se the in ỳ gardeyn with him. Peter denied it agayn, and immediatly ỳ cocke crewe. Then led they Jesus from Caiphas into the hall of Judgemente. It was in the morynge, & they thẽ selues wente not in to ỳ iudgement hal, lest they shulde be defyled, but that they myght eate the Paschal lambe. Pylate then went out vnto them, and sayd. what accusacion bryng ye agaynste this man. They answered and said vnto hym. yf he were not an euyll doer, we wolde not haue delyuered hym vnto the. Then sayd Pylate vnto them, take ye hym, and iudge hi after your owne law. Then the Jues sayde vnto hym it is not lawfull for vs to any man to deth. That the wordes of Jesus myght be fulfylled, which he spake, sygnifienge what death he shulde dye. Then Pylate entred into ỳ iudgement hall agayne and called Jesus and said vnto hym. Art thou the kynge of the Jewes Jesus answered, sayest thou that of thy selfe, or dyd/ other tell it the of me. Pylate answered. Am I a Jewe/ Thyne owne nacyon & hye preestes haue deliuered the vnto me. what hast thou done. Jesus answred. My kyngdome is not of thys

worlde. yf my kyngdome were of this worlde, then wolde my mynysters surely fyght that I shulde not be delyuered to the Jewes. But now is my kyngdome not from hense. Pylate sayde vnto hym. Art thou a kyng. Then Jesus answered. Thou sayest that I am a kyng for this cause was I borne, and for this cause came I into the worlde, that I shuld bere wytnesse vnto the truth. and all that are of ỳ truth here my voyce, Pylate saide vnto him. what thynge is trueth, and when he had sayde that, he went out agayne vnto them. I fynde in hym no cause at al. ye haue a custome that I shuld delyuer you one lose at Easter/ wyll ye ỳ I lose vnto you ỳ kyng of ỳ Jewes. Then cryed they al agayn sayng. Not hȳ but Barrabas, ỳ Barrabas was a robber. Thē Pylate toke Jesus & scourged hym, & the souldyours wounde a crowne of thornes & put on his heed & they dyd on hi a purple garmēt, & said. Hayle kynge of the Jewes. & they smot him on the face. Pylate went forth agayne, & sayde vnto them. Beholde I bringe hym forth to you, ỳ ye may knowe ỳ I fynd no faute in him. Then came Jesus forth wearyng a crowne of thorne & a robe of purple. & Pylate sayd vnto them beholde the man. whan ỳ hye prestes & ministers sawe hi, they cried sayeng Crucifye him, crucify him. Pylate sayd vnto them. Take ye him & crucifye him. for I fynd no cause in him. The Jues answered hym, we haue a lawe & by oure lawe he ought to dye because he made him selfe ỳ sonne of god. when Pilate herde ỳ sayeng, he was ỳ more afrayde, & went agayne into ỳ iudgement hal, and sayde vnto Jesus. whense arte thou but Jesus gaue hym none answere. Then Pylate sayde vnto hym, speakest ỳ not vnto me/ knowest ỳ not, ỳ I haue power to crucyfye ỳ, and haue power to lose ỳ. Jesus answered. Thou couldeste haue no power at al agaynst me, except it were gyuen ỳ from aboue. Therfore he ỳ delyuered me vnto ỳ, is more in synne, & frō thensforth sought Pylate meanes to louse hym, but the Jewes cryed sayenge/ yf thou let hym go, ỳ arte not Cesars frende. For whosoeuer maketh hym selfe a kynge, is agaynst Cesar. when Pylate herd

that

that ſayenge, he brought Jeſus forth and ſate downe to gyue ſentence in a place called the pauement, but in the Hebrewe tongue, Gabbatho it was ꝑ Sabboth euen which falled in the Eaſter ſeaſte, And aboute the ſyxt houre he ſayde vnto the Jewes, beholde your kynge. They cryed awaye w̄ hym, awaye w̄ him crucifye hym. Pylate ſayde vnto theym, ſhall I crucifye youre kynge. The hye preſtes anſwered, we haue no kyng but Ceſar Then delyuered he hym vnto them to be crucifyed, & they toke Jeſus and led hym away & he bare hys croſſe, & went forth into a place called the place of deed mens ſculles, which is named in Hebrewe Golgotha, where they crucifyed hym, & two other with hym, on eyther ſyde one, & Jeſus in the myddes, and Pylate wrote hys tytle, and put it on ꝑ croſſe. The wrytynge was Jeſus of Nazareth kynge of the Jewes. This tytle rede many of the Jewes, for ꝑ place where Jeſus was crucifyed, was nye to the Cytie. And it was wryten, in Hebrewe, Greke & Laten. Then ſayde the hye preſtes of the Jewes to Pylate. wryte not kynge of the Jewes, but that he ſayde. I am kynge of the Jewes. Pylate anſwered. what I haue wryte̅ that I haue wryten. Then the ſouldyours, when they had crucifyed Jeſus toke his garmente & made. iiij. partes, to euery ſouldyour a parte, & alſo his cote, ꝑ cote was wout ſeme wrought hyꝑ thorow oute & they ſayd one to another, let vs not deuyde it, but caſte lottes who ſhal haue it. That the ſcripture might be fulfylled, which ſayeth. They ꝓted my raymēt amōg the̅, & on my cote dyd caſt lottes & the ſouldyours dyd ſuch thynges in dede. There ſtode by ꝑ croſſe of Jeſus his mother, & his mothers ſyſter, Mary the wyfe of Cleophas & Marye Magdalene. whē Jeſus ſawe his mother & the diſciple ſtādynge whō he loued he ſayd vnto hys mother. womā beholde thy ſonne. Then ſayd he vnto ꝑ diſciple behold thy mother, & frō ꝑ houre the diſcyple toke her for hys owne. After that when Jeſus perceyued that all thynges were perfourmed ꝑ the ſcrypture myght be fulfylled, he ſayd, I thyrſt there ſtode a veſſell full of vyneyger by, and they fylled a ſpōge

wyth

with vyneyger, and wounde it aboute with yssope, and put it to his mouthe, as sone as Jesus had receyued of the vyneyger he sayde it is fynysshed, and bowed his heade & gaue vp the ghost The Jewes then bycause it was the Sabboth euen that the bodyes shulde not remayne vpon the crosse on the Sabboth daye, for the Sabboth day was an hye daye, besought Pylate ꝑ theyr legges myght be broken and that they myght be taken downe. Then came ꝑ souldyours and brake the legges of the fyrst, & of the other whiche was crucifyed w Jesus, but when they came to Jesus & sawe that he was dead all redy they brake not hys legges, but one of the souldyours with a spere thrust hym into the syde, and forthwith came there out bloude and water, & he ꝑ sawe it bare recorde, & his recorde is true, & he knoweth ꝑ he sayeth true, ꝑ ye myght beleue also. These thynges were done ꝑ the scrypture shuld be fulfylled. ye shall not breake a bone of him, & agayne another Scripture sayeth. They shal loke on hym whom they perced. ¶ The gospell on good frydaye.

After ꝑ Joseph of Aromathia, whiche was a dyscyple of Jesus, but secretly for fere of ꝑ Jewes, besought Pylat ꝑ he myght take downe ꝑ body of Jesus & Pylate gaue him lycence, & there came also Nicodemus which at the begynnynge came to Jesus by night & brought of Myrre & Aloes myngled togyther about an. C. poũde weyght. Then toke they the body of Jesu & wouũd it in lynnyn clothes w the odours as ꝑ maner of ꝑ Jewes is to bury, & in ꝑ place where Jesus was crucyfied was a gardeyn, & in the gardeyn a new sepulchre wherin was neuer man layde. There layde they Jesus bycause of ꝑ Jewes Sabboth euen for the sepulchre was nye at hande.

¶ The pystle on Easter daye, ꝑ. j. pystle to ꝑ Corynth. ꝑ. v. cha.

Bethren pourge the olde leue, ꝑ ye may be new dowe as ye are swete breade. For Christ our Easter lãbe is offred vp for vs. Therfore let vs kepe holy daye, not with olde leuen, neyther with the leuen of malicyousnes, and wyckednes, but w the swete breade of pureues and truth.

The

¶ The Gospell on Easter daye. The. xvj. chap. of Marke. A

MAry Magdalene, & mary Jacobi & Salome, boughte odoures þ they myght come and anoynt Jesus. And erlye in the mornynge the next daye after þ Sabboth day / they came vnto þ Sepulchre, when the sonne was rysen & they sayd one to another. Who shall rolle vs awaye the stone from the doze of þ sepulchre. And when they loked, they sawe howe the stone was rolled awaye, foz it was a very great one. And they wente into the sepulchre, & sawe a yonge man syttynge on the ryghte syde clothed in a longe whyte garmēte & they were abasshed. And he sayd vnto thē, be not afrayde, ye seke Jesus of Nazareth which was crucifyed, he is rysen he is not here, beholde þ place where they put him but go your waye & tell his disciples, and namely Peter he wyll go befoze you into Galyle, there shal ye se hym as he sayde vnto you.

¶ The Pystle on the Mondaye in the Easter weke. The. x. cha. of the Actes of the Apostles. ¶

PEter stode vp amonge the people and sayd vnto them ye knowe well that Jesus Chryst was preached throughout all Jury, & began in Galyle, after baptyme whiche Johñ preached, howe god anoynted Jesus of Nazareth with þ holy ghost and with power. Which Jesus wēt about doynge good & healynge all that were oppressed of the deuyls foz God was wh hym & we are wytnesses of all thynges whiche he dyd in the lande of the Jewes and at Jerusalem, whō they slewe, & hōge on tree, hym god raysed vp the thyrde daye, & shewed hym only not to all þ people but vnto vs wytnesses chosen befoze of god / which eate & dranke wh him, after he rose from death. And he cōmaunded vs to preache vnto the people & testifye þ it is he that is ozdeyned of God a iudge of quycke and dead. To hym gyue all the prophetes wytnes, þ thozowe his name shal receyue remyssion of synnes all that beleue in hym..

¶ The gospell on the mondaye in the Easter weke. The. xxiiij. chapyter of Luke. B

TWo of the disciples of Jesus went ỹ same day to a ca-
stell which was from Jerusalem aboute .lx. forlonges,
called Emaus, & they talked togyder of all these thynges ỹ had
happened. And it chaunced as they cõmoned togyther & reaso-
ned, ỹ Jesus hym selfe drewe nere, and went w̃ them, but their
eyes were holden ỹ they coulde not knowe hym & he sayd vnto
thẽ. What maner of communicacyons are these ỹ ye haue one
to another as ye walke & are sad. And ỹ one of thẽ named Cleo
phas answered & sayd vnto him, arte ỹ onely a straunger in Je-
rusalẽ, & hast not knowẽ ỹ thynges whiche haue chaũced there
in these dayes, to whõ he sayde what thynges & they sayd vnto
hym of Jesus of Nazareth which was a prophete myghtye in
dede & worde before God & all the people. And how the hye pre-
stes & our rulers delyuered hym to be condẽpned to death & ha-
ue crucifyed him, but we trusted ỹ it shulde haue ben he ỹ shuld
haue delyuered Israell. And as touchynge all these thynges, to
daye is euen ỹ .iij. day ỹ they were done, ye & certayne womẽ al-
so of our company made vs astonyed, which came early vnto ỹ
sepulchre & found not his body & came sayenge ỹ they had seen
a vision of angels, which sayd ỹ he was alyue, and certayne of
thẽ which were w̃ vs went theyr waye to ỹ sepulchre, & founde
it euen so as the womẽ had sayd, but him they sawe not. And he
sayd vnto thẽ. O foles & slowe of hearte to beleue all ỹ the pro-
phetes haue spokẽ, ought not Christ to haue suffred these thyngs
and to entre into hys glory. And he began at Moses & at all ỹ
prophetes & interpreted vnto thẽ all the scryptures which were
wrytten of hym & they drewe nye vnto the Castell whiche they
went to, & he made as though he wolde haue gone further, but
they constrayned hym sayenge, abyde with vs for it drawethe to-
wardes nyght & the day is far passed, and he wente in. To dwell
w̃ thẽ, & it came to passe as he sat at meate w̃ thẽ hẽ toke bread
blessed it, brake & gaue vnto thẽ, & their eyes were opened & they
knewe hym, & he vanyshed out of theyr syght, & they sayde be-
twene them selues, dyd not our hertes burne w̃in vs, whyle he
talked w̃

talked wᵗ vs by the way and as he opened to vs the scryptures.
And they arose vp ꝑ same houre & retourned agayn to Jerusalē and founde the eleuen gathered to gyther and them that were with thē, whiche sayd ꝑ lord is rysen in dede and hath appered to Symon and they tolde what thynges was done in the waye and howe they knewe hym in brekynge of the breade.
¶ The Pystle on ꝑ tewysday in the Easter weke. The.xiiij.cha. of the Actes of the Apostels. C.
PAule stode vp and beckened with the hande and sayde. Ye men and brethren chyldren of the generacyon of Abraham and who so euer amonge you feared GOD, to you is thys word of saluacion sent. The inhabiters of Jerusalem and their rulers, because they knewe hym not, nor yet ꝑ voyces of ꝑ prophetes which are red euery saboth daye they haue fulfylled thē in condēpnyng hym. And when they founde no cause of death in hym, yet desyred they Pylate to kil him, and when they had fulfylled al that were wryten of hym. they toke hym doune from ꝑ tree, and put hym in a Sepulcre. But god rayled hym agayne from dethe, and he was sene many dayes of them which came with hym from Galyle to Jerusalem, which are his witnesses vnto the people, And we declare vnto you, howe ꝑ the promyse made vnto the fathers god hathe fulfylled vnto vs their chyldren, in that he rayled vp Jesus agayne.
¶ The Gospel on ꝑ tewysday in ꝑ Easter weke. The.xxiiij.cha. of Luke. F.
IEsus him selfe stode in the myddes of his disciples & sayd vnto them, peace be with you And they were abashed & afrayde, supposynge ꝑ they had sene a spyrite. And he sayd vnto them. Why are ye troubled, and why do thoughtes arise in your hertes, beholde my handes and my fete, that it is euen my selfe handle me and se, for spirites haue not flesshe and bones as ye se me haue and when he had thus spoken he shewed them his handes and his fete, and whyle they yet beleued not for ioye & wondred, he sayde vnto them, haue ye here anye meate.

and they gaue him a pece of a broyled fyshe, and of an honi cõbe and he toke it & eate it before them and he sayde vnto thẽ. These are the wordes whiche I spake vnto you, whyle I was yet wt you that all must be fulfylled which were wrytten of me in the lawe of Moses, and in the prophetes, & in the Psalmes. Then opened he their wyttes, þ they myght vnderstande the scriptures and sayde vnto them, thus is it wrytten, & thus it behoueth Christ to suffre, & to ryse agayne from death the .iij. daye. And the repentaunce & remissyon of synnes shulde be preached in his name amonge all nacyons.

¶ The Pystle on the wednysdaye in the Easter weke. The .iij. chapiter of the Actes of the Apostles. ¶

PEter openynge his mouth saye, ye men of Israell & all ye þ feare god, here the God of Abrahã, Isaac, & Jacob, the * * god of our fathers hath glorified his sõne Jesus, whõ ye betrayed and denyed in the presence of Pylate when he had iudged hym to be losed, but ye denyed the holy and iust, & desyred a murther to be gyuen you, and kylled the lorde of lyfe whõ God hath rayled from death, of the whiche we are wytnesses, & now brethren I knowe þ thorow ignorauunce ye dyd it, as dyd also your heddes, but god which shewed before by the mouth of all prophetes þ Christ shulde suffre, hath thus wyse fulfylled it. Repent therfore and turne þ your synnes maye be done awaye

¶ The Gospel on the wednysdaye in the Easter weke, The .xxj. Chapyter of Johñ. A

AFter þ Jesus shewed him selfe agayne to his disciples at þ see of Tiberias. And on thys wyse shewed he him selfe There were together Symon Peter & Thomas which is called. And Nathanael of Cana a Tytie of Galyle & the sonnes of zebede, & two other of the disciples. Symon Peter sayde vnto them, I go a fyshyng. They sayd vnto him, we also wyl go wyth. They wente their way & entred into a shyp strayt way & that nyght caught they nothyng, but when the morrowyng was now come Jesus stode on þ shore, neuertheles þ disciples knew

not

not ꝑ it was Jesus. Jesꝰ sayd vnto thē, hyrs haue ye any meate They answered hym no ꝛ sayde vnto thē. Cast out ꝑ net on the ryght side of ꝑ shyp, ꝛ ye shal synde. They cast out ꝛ anone they were not able to drawe it, for ꝑ multytude of fyshes. Then sayd the disciple whome Jesus loued vnto Peter, it is ꝑ lorde. Whē Symon Peter herde that it was ꝑ lorde, he gyrde his mantel to him for he was naked, and sprange into ꝑ see. The other disciples came by shyp for they were not farre frome lande, but as it were two hondreth cubytes and they drewe ꝑ nette wᵗ fyshes As sone as they were come to lande, they sawe hoote coles and fysshe layde thereon, and breade, Jesus sayd vnto them, bryng of the fysshe which ye haue caught Simon Peter stepped forth ꝛ drewe the net to lande full of great fyshes an hondreth ꝛ iiij. ꝛ for all there were so many, yet was not the net broken. Jesus sayde vnto them come and dyne. And none of the disciples durst axe hym, what arte thou, for they knewe that it was the lorde. Jesus then came and toke breade and gaue them / ꝛ fysshe lykewyse And thus is nowe the thyrde tyme that Jesus appered to his disciples / after that he was rysen agayne from death.

¶ The Pystle on ꝑ .j. sōdaye after Easter daye called lowe Sōdaye, The .j. Pystel of Johñ ꝑ .v. cha. ¶

MOste dere beloued brethren all that is borne of god ouercommeth the worlde, and this is the victorye that ouercommeth the worlde, euen our fayth, who is that ouercōmeth the world, but he which beleueth ꝑ Jesus is the sonne of god. This Jesus Christ is he that came by water and blode not by water only, but by water and blode, ꝛ it is the spirite ꝑ beareth wytnes, because ꝑ spirite is trueth, for there are .iij. which beare recorde in heuē, ꝑ father / the worde, ꝛ the holy ghost, ꝛ these .iij. are one for there are .iij. whiche beare recorde in earth. The spirite, the water / and blonde, and these .iij. are one / if we receyue ꝑ wytnesse of mē, the witnesse of god is greater, for this is ꝑ wytnesse of god, which he testyfyed of his sonne. He ꝑ beleueth on ꝑ sonne of God / hath wytnesse in hym selfe.

¶ The Gospell on the .j. Sonday after Easter day called lowe sonday the .xx. chapiter of Johñ. ℰ

THe same daye at nyght, whiche was ỳ mozowe after the Saboth daye, when the dozes were shut, where the disciples were assembled together for feare of ỳ Jewes came Jesus and stode in the myddes, and sayde to them. Peace be with you, and when he had so sayde, he shewed vnto them his hãdes and his syde. Then were the disciples glad when they sawe ỳ Lozde. Then sayde Jesus to them agayne. Peace be with you, As my father sent me euen so sende I you, & when he had sayde that, he brethed on them and sayd vnto them. Receyue the holy ghost, whose soeuers synnes ye remytte, they are remytted vnto them, & whose soeuers synnes ye retayne, they are retayned. but Thomas one of the twelue called Didimus, was not with thẽ when Jesus came, the other disciples sayd vnto hym We haue sene the lozde, and he sayd vnto them, excepte I se in his handes the pryncte of the nayles, and put my fynger in the hooles of the nayles, & truste my hande into hys syde I wyll not beleue. And after .viij. dayes agayne, his disciples were within, & Thomas with thẽ. Then came Jesus when the dozes were shut & stode in the myddes, and saide Peace be with you, after that sayde he to Thomas, bzynge thy fynger hyther, and se my handes, and bzynge thy hande and thzuste it into my syde, and be not faythlesse, but beleuyng. Thomas answered and sayd vnto hym my lozde and my god Jesus sayd vnto him. Thomas because thou haste sene me therfoze thou beleuest Happy are they ỳ hath not sene, & yet beleue. And many other sygnes dyd Jesus in the presence of his disciples, which are not wrytẽ in this boke. These are wryten ỳ ye myght beleue ỳ Jesus is Christ ỳ sonne of mã, and that in beleuynge, ye myght haue lyfe thozowe hys name.

¶ The Pystle on the .ij. Sondaye after Easter day the .j. pystle of Peter, the .ij. chapiter. C.

MOste dere beloued bzethren: Chzyste suffered foz vs, leuynge vs an ensample, that ye shulde folowe his steppes,

which

which dyd no synne, neyther was there gyle fou̇de in his mouth which when he was reuyled, reuyled not agayne, whē he suffered, he thzeatened not, but commytted the cause to hym ꝑ iudgeth ryghtoussye, which his owne selfe bare our synnes in his body on the tree, ꝑ we shulde be delyuered from synne, & shulde lyue in rightwisnes, by whose strypes ye were healed, foz ye were as shepe goynge astraye, but are nowe returned vnto ꝑ shepeherde and bysshop of youre soules.

¶ The Gospel on ꝑ .ij. Sonday after Easter daye. The .x. chapiter of Johñ. ¶.

IEsus sayd to his disciples, I am the good shepherde, the good shepherde gyueth his lyfe foz his shepe, an hyzed seruaunte, which is not the shepherd neyther ꝑ shepe are his owne seyeth the wolfe comming and leueth the shepe and flyeth, and ꝑ wolfe catcheth them & scattereth the shepe. The hyzed seruaunt flyeth, because he is an hyzed seruaũte, & careth not foz ꝑ shepe, I am the good shepherd, and knowe myne, and am knowen of myne. As my father knoweth me euen so knowe I my father. And I giue my lyfe foz ꝑ shepe, and other shepe I haue which are not of this folde, them also must I bzyng. that they may heare my voyce, & that there maye be one floke, & one shepherde.

¶ The Pystle on the .iij. Sonday after Easter day. The .j. Pystle of Peter the .ij. chapiter. ¶.

MOst dere beloued bzethzen. I beseche you as straungers & pylgrymes, abstayne frome flesshlye lustes, whyche fyght agaynst ꝑ soule, and se that ye haue honest conuersaciō amonge the Gentyles that they whiche backebyte you as euyll doers maye se your good wozkes and pzayse God in the daye of visitacyon, submyt your selues vnto all maner ozdynaunce of man foz the Lozdes sake, whether it be vnto the kynge as vnto the cheyfe heed, eyther vnto the rulers, as vnto theym that are sent of hym, foz the punysshemente of euyll doers, but foz the laude of theym that doo well, foz so is the wyll of GOD, that ye

put to

put to sylence the ignorauncy of the folysshe men, as free, & not as hauyng the libierte for a cloke of malycyousnes, but euen as the seruauntes of god, honour al men, loue brotherly felysshyp feare god a honour ꝑ kynge, seruauntes obey your masters w all feare, not onely yf they be good & curteous, but also though they be froward, for it cōmeth of grace in Christ Jesus our lord

¶ The Gospell on the .iij. Sondaye after Easter daye the .xbj.

Chapiter. of Johñ. D.

IEsus sayde to hys dyscyples after a whyle ye shall not se me, & agayne after a whyle ye shall se me, for I go to ꝑ father, then sayd some of hys dyscyples betwene thē selues, what is this ꝑ he sayeth vnto vs. After a whyle ye shal not se me, and agayne after a whyle ye shall se me, and that I go to the father They sayd therfore what is thys ꝑ he sayd sayth after a whyle we can not tell what he sayeth. Jesus perceyued ꝑ they wolde aske hym, & sayd vnto them. This is it ꝑ ye enquyre of betwene your selues, ꝑ I said after a whyle ye shal not se me, & agayn after a whyle ye shal se me. Uerely verely, I saye vnto you, ye shall wepe and lamēte, and ꝑ worlde shall reioyce, ye shall sorow but your sorow we shall be turned to ioy. A woman when she trauayl. th hath sorowe, bycause her houre is come, but as sone as she is delyuered of the chylde remembreth no more the anguysshe, for ioye ꝑ a man is borne into ꝑ worlde. And ye nowe are in sorowe, but I wyl se you agayne. And your hertes shal reioyce, and your ioye shall no man take from you.

¶ The Pystle on the. iiij. Sondaye after Easter daye. The .j.

Chapyter of James. C

MOst dere beloued brethren: euery good gyfte, & euery perfyte gyfte, is frome aboue, & cōmeth downe, from ꝑ father of lyght, w whom is no variablenes, neyther is he chaūged vnto darkenes. Of hys owne wyll begat he vs w the worde of lyfe ꝑ we shulde be ꝑ fyrst fruytes of hys creatures. Wherfore dere brethren let euery man be swyft to here, slowe to speake, & slow to wrath, for the wrathe of man worketh not ꝑ whiche is rygh-

teous

¶ The gospel on ỹ Mōday in ỹ crosse dayes. The. xj. chapiter of Luke. B.

IEsus sayde vnto his disciples which of you shulde haue a frende, & shulde go to hym at mydnyght, and say vnto hym/frēde leude me thre loues for a frēde of myne is come out of the waye to me, and I haue nothynge to set before hym and he within shulde answere and say trouble me not now/ỹ dore is now shut/and my seruauntes are with me in ỹ chamber. I can not aryse and gyue thē vnto the. I saye vnto you thoughe he wyll not aryse and gyue him because he is his frēde/yet because of hys importunyte he wolde ryse/& gyue thē as many as nedeth/and I saye vnto you, aske/and it shalbe gyuen you Seke and you shall fynde/knocke and it shall be opened vnto you/for euery one that asketh receyued, and he that seketh fyndeth, and to him ỹ knocketh shal it be opened. yf ỹ sonne aske breade of any of you, that is a father/wyl he gyue him a stone Or if he aske fysshe/wyll he for a fysshe gyue him a serpēt/Or yf he aske an egge, wyll ye offre hym a Scorpion/ yf ye then whiche are euyll/can gyue good gyftes vnto youre chyldren/ How moch more shall your father of heuē gyue the holy ghost to them that desyre it of hym.

¶ The Pystle on the Ascensyon euen. The. iiij. Chappyter of ỹ Actes of the Apostles. G

THe multytude of thē ỹ beleued were of one herte & of one soule. Also none of them sayde, ỹ any of ỹ thynges which he possessed was hys owne/but had all thynges common/and with great power gaue the Apostles wytnes of the Resurrecyon of our Lorde Jesus Christ/and greate grace was with them all. Neyther was there any among them that lacked, for as many as were possessors of landes or houses solde them & brought the pyce of the thynges which were solde and layd it downe at the Apostles fete/and distribucyon was made vnto euery man accordynge as he had nede.

¶ The Gospel on the Ascension euen, ỹ. xvij. chap of Joh. A

IEsus lyfted vp his eyes to heuen & sayd, father the houre is come, glorifye thy sonne þ thy sonne maye glorifye the As þ hast gyuen hym power ouer all flesshe, þ he shulde gyue e- ternall lyfe to as many as thou haste gyuen hym. Thys is lyfe eternall þ they myghte knowe the, þ onely very god, & whom þ hast sent Jesus Christ. I haue glorifyed the on the erth. I haue fynyshed þ worke whiche thou gauest me to do, & now glorify me þ father with thyne owne selfe, w the glory whych I had w the yer the worlde was. I haue declared thy name vnto those/ which þ gauest me out of þ world. Thyne they were & thou ga- uest thē me, & they haue kept thy sayenges. Now haue they kno wen þ all thynges what soeuer thou hast gyuen me, are of the, For I haue giuen vnto them the wordes, which þ gauest me, & they haue receyued them, and haue knowen surely that I came out from the, & haue beleued þ thou dyddest sende me. I praye for them. I prayed not for the world, but for them which þ hast gyuē me, for they are thyne, & all myne are thyne, and thyne are myne, and I am glorifyed in them. And nowe am I no more in the worlde, but they are in the worlde and I come to the.

¶ The Pystle on the Ascenſyon daye. The fyrst Chappter of þ Actes of the Apostles. A

SAynt Luke which wrote the Actes of the Apostles sayth in the former treatyse (dere frende Theophylus) I haue wryt ten of all that Jesus began to do, & teache vntyll the daye in the which he was taken vp after þ he thorowe þ holy ghost had gy- uen cōmaundemētes vnto the Apostles, whiche he had chosen to whō also he shewed him selfe a lyue after his passyon, by ma ny tokēs apperynge vnto thē forty dayes, & spake vnto them of the kyngdome of god & gathered them togyther, & cōmaun- ded them þ they shuld not departe frō Jerusalem, but to wayte for the promyse of the father, whereof ye haue herd of me. For Johñ baptysed w water, but ye shall be baptised with þ holy ghost, and þ wtin this fewe dayes. When they were come togy ther. They asked of hym sayeng. Lorde wylt thou at this tyme

restore

restore agayne the kyngdome to Israell. He sayde vnto them/ it is not for you to knowe ꝑ tymes or seasons which the father hath put in his owne power, but ye shall receyue power of ꝑ holy ghost which shall come on you. And ye shal be wytnesses vnto me in Jerusalem, and in all Jury, & in Samary, & euen vnto the worldes ende, & whan he had spoken these thynges, whyle they beheilde he was taken vp & a cloude receyued hym vp oute of theyr syght, and whyle they loked stedfastely vp to heuen as he went. Beholde two men stode by them in whyte clothynge, whiche also sayd, ye men of Galile. Why stande ye gasynge vp into heuen. This same Jesus whiche is taken vp from you into heuen, shall come, euen as ye haue sene him go into heuen.

¶ The Gospel on the Ascension daye, ꝑ. xbj. Cha. of Marke. ¶

After that Jesus appered vnto the eleuen as they sat at meate, & cast in theyr teeth theyr vnbeleue, and hardnes of hert, because they beleued not them, which had sene after his resurrecyon, and he sayde vnto them. Go ye into all the world & preache the Gospell to all creatures: & he that beleueth, and is baptysed shalbe saued, and he ꝑ beleueth not shalbe dampned. And these sygnes shall folowe thē that shal beleue in my name they shall caste out deuylles/ and shal speake with newe tonges and shall kyll serpentes, and yf they drynke any deadly thynge, it shall not hurte them, they shall lay theyr handes on the sycke, & they shall recouer. So then when our lorde Jesus had spoke vnto them, he was receyued into heuen, and is set downe on ꝑ tyght hand of God, & they wente forth, & preched euery where, And our Lorde wrought with them, and confyrmed theyr prechynge with myracles folowynge.

¶ The Pystle on the Sonday after the Ascencion daye. ¶ The Pystle of Peter and the. iiij. Chappter. B.

Moost dere beloued brethren be ye discrete, and watche in prayers, but aboue all thynges, haue feruent loue amōg you, for loue couereth ꝑ multitude of synnes. Be ye harborous one to another, and that wout grudgynge, as euery man hath

receyue the gyft, minister ỳ same one to another as good mynisters of the manyfolde grace of god, yf any man speke, let hym talke as though he spake ỳ wordes of god. if any man minister, let hym do it as of the habilite which god mynystreth vnto hym ỳ God in al thynges may be glorifyed thorowe Jesus Christ.

¶ The Gospell on the Sonday after the Assencyon daye ỳ. xvj chapiter of Johñ. D.

JEsus sayde vnto his disciples, when ỳ comforter is come whome I wyl sende vnto you frome the Father, whiche is the spyryte of veryte whiche proceedeth of the Father, he shall testifye of me, and ye shall beare wytnesse also, because ye haue bene with me from the begynnyng. These thynges haue I said vnto you because ye shulde not be hurte in your fayth. They shal excommunycat you, ye the tyme shal come that who soeuer killeth you, wyl thynke ỳ he doth god true seruyce, And suche thynges wyl they do vnto you, because they haue not knowen the Father/nether yet me. But these thynges haue I tolde you ỳ whē ỳ houre is come, ye might remēbre thē ỳ I tolde you so.

¶ The Pystle on Wytson Sonday the. ij. Cha, of the actes of the Apostles. J.

WHen ỳ fyftyth day was come which is Wytson Sōday the Apostles with one accorde were gathered to gyther in one place. And sodenly there came a sounde frome heuen /as it had ben the cōmyng of a myghty wynde, and it fylled all ỳ house where they sate. And there appered vnto thē clouen tonges, as they had bene fyre, and it sate vppon eche of them, and they were all fylled with the holye ghost, and began to speake with other tonges, euen as the spirite gaue them vtteraunce. There were dwellynge at Jerusalem Jewes, deuoute men whiche were of all nacions vnder heuē. When this was noysed abroade, the multitude came to gyther, and were astonyed, because that euerye man herde them speke in his owne tonge. They wondered all and meruayled sayeng amonge them selues, loke are not all these whiche speake of Galyle, and howe

heare

heare we euery man his owne tonge, wherin we were borne? Parthyans / Medes / & Elamites, and the inhabiters of Mesopotamia·of Jewry, Capadocia. Pōtus / and of Asia, Phrigia Pamphilia, and of Egipte, and of the partyes of Libia, whiche is beside Cirene, and straūgers of Rome, Jewes / and Prosolites / Grekes / and Arabians / we haue herde them speake with our owne tonges the greate worckes of God.

¶ The Gospell on Wytson sonday the.xiiij.chapt.of Johñ E.

JEsus sayd vnto his disciples, yf any man loue me / & wyll kepe my saynges. My father also wyl loue hym & we wyl come vnto hym / & wyl dwel w̄ him. He ꝑ loueth me not, kepeth not my saynges, & the wordes which ye heare are not mine but ꝑ father which sente me. This haue I spoken vnto you, beyng yet ꝑsent w̄ you, but ꝑ cōforter whiche is the holy ghost (whom my father wyl gyue in my name) shall teache you all thynges, & bynge all thynges to your remembraunce, what soeuer I haue told you Peace I leaue with you, my peace I giue vnto you not as the worlde giueth, gyue I vnto you, let not your hertes be greued, neyther feare ye, ye haue herde how I sayd vnto you I go & come agayn vnto you / if ye loued me ye wold verely reioyce, because I sayd, I go vnto ꝑ father, for the father is greater then I. And now haue I shewed you before it come ꝑ whē it is come to passe ye myght beleue. Here after wyll I not talke many wordes vnto you, for ꝑ cheyfe ruler of ꝑ worlde cōmeth & hath naught in me, but ꝑ the world may knowe ꝑ I loue the father and as the father gaue me cōmaūdement, euen so do I.

¶ The Pystle on the Monday in the Wytson weke the.x.cha. of the Actes of the Apostles.x.

PEter opened hys mouthe and sayde. Jesus commanded vs to preache vnto the people and to testifie, that it is he that is ordeyned of god a iudge of quycke & dead, to him gyueth al ꝑ Prophetes witnes, ꝑ thorow his name shal receyue remissiō of synnes all ꝑ beleue in him, whyle Peter yet spake these wordes the holy ghost fell on all the which herde his preachynge And they

of the

of ꝑ circūcision, whiche beleued were astonied as many as came with Peter because that on the gentyls also was shede out the gyfte of the holy ghost, for they herde them speake with tonges and mangnyfy god. Then answered Peter can any man forbyd water that these shulde not be baptysed, whiche haue receyued ꝑ holy ghost as wel as we. And he commaunded thē to be baptised in the name of oure Lorde Jesus Chryste.

¶ The Gospel on the Mondaye in the Wytson weke the ꝑ. iiij.

Chapiter of Johñ. B.

IEsus sayde vnto a ruler amōge ꝑ Pharyses God so loued the worlde, that he gaue his onely sonne for the entente, that none ꝑ beleue in him shulde perysshe, but shulde haue euerlastyng lyfe, for god sent not his sonne into ꝑ worlde to cōdēne the worlde, but that the worlde thorowe hym myght be saued, he that beleueth on hym shall not be condempned, but he that beleueth not is condempned al redy, because he beleued not in ꝑ name of the onely sonne of God. And this is the condempnacyon. That lyght is come in to the worlde and the men haue loued darkenes more thē light because theyr dedes were euyl for euery man that doth euyl hateth the light, nother commeth to lyght least hys dedes shuld be reproued but he ꝑ doth the trueth commeth to the lyghte / that hys dedes myght be knowen, howe ꝑ they are wrought in god,

¶ The Pystle on the Tewysday in the Wytson weke the .viij.

Chapiter. of the Actes of the Apostles. B.

When the Apostles whiche were at Jerusalem herd saye ꝑ Samaria had receyued ꝑ worde of god / they sente vnto thē Peter & Johñ whiche when they were come prayed for thē, that they might receyue thy holy ghost, for as yet he was come on none of them, but they were baptysed onely in the name of Chryste Jesu. Then layed they theyr handes on them and they receyued the holy ghoste.

¶ The Gospel on the tewysday in the Wytson weke the. x. chapiter of Johñ. I.

Jesus

Ieſus ſayde vnto his diſcyples. Verely verely I ſaye vnto you whoſoeuer entreth not in by ꝑ doze into ꝑ ſhepe lode but clymmeth vp ſome other waye/he is a theke, & a robber. He that goeth in by the doze, is the ſhepeherde of ꝑ ſhepe. To this man the Porter openeth the doze, & the ſhepe here his voyce/& he calleth his owne ſhepe by name, & he ledeth thē out & when he hath ſent forth his owne ſhepe/he goeth before thē & the ſhepe folowe hym/for they knowe his voyce/A ſtraūger they wyll not folowe/but wyll flye frō hym/for they know not ꝑ voyce of ſtraūgers. This maner of ſayeng ſpake Ieſus vnto thē, & they vnderſtode not what thinges they were which he ſpake vnto them. Thā ſayd Ieſus vnto thē agayne. Verely I ſay vnto you, that I am the doze of ꝑ ſhepe. All euen as many as came before me are theues & robbers, but ꝑ ſhepe dyd not here them. I am the doze/by me yf any man entre in, he ſhalbe ſafe, & ſhal go in & out, and fynd paſture. The theke cōmeth not but for to ſteale/kyll/and deſtroye I am come that they myghte haue lyfe/and haue it the more habundantly.

¶ The Pyſtle on the wednyſdaye in the Wytſon weke. The. ij.

Chapyter of the Actes Apoſtles. ¶

PEter ſtepte forth with the eleuen, and lyfte vp his voyce & ſayde vnto them/ye men of Jewry & all ye ꝑ inhabyte Jeruſalem, be this knowē vnto you/and wt your eares heare my wordes. Theſe are not dronken as ye wene for it is yet ꝑ thyrde houre of ꝑ day but this is ꝑ which was ſpokē by the prophet Joel. It ſhall be in ꝑ laſte dayes (ſayth god) of my ſpyryte I wyll powre out vpō all fleſh, & your ſonnes, & your doughters ſhal prophelye, & your younge men ſhal ſe viſiōs, & your elders ſhal dreame dreames, & on my ſeruauntes/& on my [illegible] I wyll powre of my ſpyryte in thoſe dayes, & they ſhall prophely, & I wyll ſhewe wonders in heuē aboue & tokēs in ꝑ erth beneth bloude & fyre & the vapoure of ſmoke. The ſonne ſhalbe turned into darkenes, & the mone into bloode, before [illegible] notable daye of the Lorde ſhall come. And the tyme ſhalbe [illegible]

that whosoeuer shall call on ỹ name of the Lorde shalbe saue
¶ The Gospel on the Wednysdaye in Wytson weke. The.
Chapiter of Johñ. C

IEsus sayd vnto his disciples & to ỹ cõpany of the Jew
No man can come vnto me, excepte my Father whyc
hath sente me drawe hym, & I wyll rayse him vp at ỹ laste d
It is wrytten in the prophetes, And they shall all be taught
god euery mã which hath herde & lerned of the father cõme
vnto me, not that any man hath sene the father, saue he whi
is of GOD the same hathe sene the father. Verelye verelye
saye vnto you he that beleueth on me hath euerlastynge lyfe
am the breade of lyfe, your fathers dyd eate Manna in ỹ wy
dernes, and are deade. This is the breade which cõmeth frõ h
uen, that he which doth eate of it, shuld not dye. I am ỹ lyui
breade which came downe frõ heuen, yf any man eate of th
breade, he shall lyue for euer. And the breade that I wyll gy
is my flesshe, whych I wyll gyue for the lyfe of the worlde.
¶ The Pystle on Trinite Sondaye. The. iiij. Chapyter of
Reuelacyon of saynt Johñ. A.

I Loked vp & sawe a dore open in heuen, & the fyrste voy
whiche I herde, as were a trompette talkynge with m
whiche sayde, come vp hyther. and I wyll shewe the thynge
which must be fulfylled here after. & immediately I was in
spyryte, & beholde, a seate was put in heuen and one sate on
seate and he that sate was to loke vpon lyke vnto Jasper &
and a Sardyne stone, and there was a rayne bowe aboute
seate, to loke vpon lyke vnto an Emeralde, and about the s
were .xxiiij. Seates, and I sawe on the seates .xxiiij. elders
tynge clothed in whyte raymẽt, and had on theyr hedes C
nes of golde, and out of the seate proceded lyghtenynges
thũdrynges and voyces, and there were .vij. lãpes of fyre b
nynge before the seate, whyche are the seuen spyrytes of
And before the seate there was a Se of glasse lyke vnto C
sta[illegible] in the myddes of the seate, and rounde about the

pers. iiij. beastes full of eyes before and behynde, and the fyrst beaste was lyke a Lyon, ꝑ seconde beaste was lyke a Calfe, & the thyrde beaste had a face as a man, and the fourth beaste was lyke a flyenge Egle, & the. iiij. beastes had eche one of them. vj. wynges about hym, and they were full of eyes within, & they had no rest daye nether nyght, sayenge, Holy, holy, holy, lorde god almyghty whiche was, & is, & is to come, And when these beastes gaue glory, honoure and thankes to hym that sat on the seate, which lyueth euermore, the. xxiiij. elders fell downe before hym that sat on the trone and worshypped hym ꝑ lyueth euer, & cast theyr crownes before the trone sayinge, ꝑ arte worthy Lorde to receyue glory, honoure, & power, for ꝑ haste created all thynges & for thy wylles sake they are & were created.

¶ The Gospell on Trynite sonday. The. iij. Chap. of Johñ. ¶

There was a man of ꝑ pharyses named Nichodemus, a ruler among the Jewes. He came to Jesus by nyght and sayde vnto hym. Mayster we knowe that ꝑ arte a teacher which arte come from god, for no man could do such myracles as thou doest, except god were with hym Jesus answered and sayde vnto hym. Verely verely I saye vnto the, except ꝑ a man be borne a newe, he can not se the kyngdome of God. Nichodemus sayd vnto hym. How can a man be borne whe he is olde Can he entre into his mothers wombe & be borne agayne? Jesus answered. Verely verely I say vnto the, except that a man be borne of water, & of the spyryte, he can not entre into ꝑ kyngdome of god. That whyche is borne of ꝑ flesshe, is flesshe, & that whych is borne of the spirite is spirite. Marueyle not ꝑ I sayd vnto the ye muste be borne a newe. The wynde bloweth where he listeth, and thou hearest hys sounde, but thou canste not tell whence he cometh, and whether he goeth. So is euery man ꝑ is borne of the spyryte. Nichodemus answered & sayd vnto him. How can these thynges be. Jesus answered and sayd vnto him. Arte thou a mayster in Israell, and knowest not these thynges Verely verely I saye vnto the, we speake that we know

thyste ꝑ we haue sene, and ye receyue not our wytnes, yf I haue
tolde you erthly thynges, & ye haue not beleued, howe shuld ye
beleue yf I shall tell you heuenly thynges. And no man hath as-
cended vp into heuen, but he ꝑ came downe from heuen ꝑ is the
sone ꝑ sonne of man, which is in heuē. And as Moses lyfted vp
ꝑ serpent in wyldernes, euen so must ꝑ sonne of man be lyfted
vp ꝑ no man which beleueth in hȳ perysh but haue eternal lyfe.

¶ The Pystle on Corpus Christi daye the fyrst Pystle to ꝑ Co-
rynthyans, and the .xi. Chapyter. ¶

BRethren that whiche I gaue vnto you I receyued of the
Lorde for the Lord Iesus Christ the same nyght in the
which he was betrayed toke breade and thanked, and brake it
sayde: take ye & eate ye this is my body which is broken for you.
This do ye in the remēbraunce of me, after the same maner he
toke the cuppe when Supper was done sayenge. This cuppe is
the newe Testament in my bloude, this do as ofte as ye dryncke
it, in ꝑ remēbrāce of me, for as often as ye shall eate this breade
and dryncke of thys cup, ye shall shewe the Lordes death, tyll he
come. Wherfore who soeuer shall eate of thys breade, or dryncke
of the cup vnworthely, shalbe gylty of the body and bloude of
the Lorde. Let a man therfore examyne hym selfe, and so let hym
eate of the breade and dryncke of the cuppe, for he that eateth &
dryncketh vnworthely eateth and dryncketh hys owne dampna-
cyon. Because he maketh no dyfference of the Lordes body.

¶ The Gospel on Corpus Christi day. The .vj. cha. of Joh.

IEsus sayd vnto his disciples & to the company of the Je-
wes, my flesshe is meate in dede, & my bloud is drynke in
dede. He ꝑ eateth my flesh, & dryncketh my bloud dwelleth in me
And I in him as ꝑ lyuyng father hath sent me and so lyue I by
my father, & he ꝑ eateth me shall lyue by me. This is the breade
which came from heuē, not as your fathers haue eate Manna
and are deade. He that eateth of thys breade shall lyue euer.

¶ The Pystle on the fyrste Sondaye after Trinite Sonday.
The .iiij. Chapp: of the fyrst Pystle of Joh. B

Wor-

MOst dere beloued brethren God is loue, in thys apered the loue of god to vs warde because that god sent his onely begotten son into the worlde, that we myght lyue thorowe hym. here in is loue not that we loued God, but that god loued vs. And sente his sonne to make agrement for our synnes. Derely beloued yf god so loued vs, we oughte also to loue one another, no man hath sene god at any tyme. yf we loue one another god dwelleth in vs and his loue is perfyte in vs. Hereby knowe we that we dwell in hym, and he in vs, because he had gyuen vs of his spyryte. And we haue sene and do testyfye that ꝑ father sent his sonne, which is the sauyour of the worlde, whosoeuer confesseth that Jesus is the sonne of God, in hym dwelleth god, & he in god. And we haue knowen and beleued the loue that god hathe to vs. God is loue, and that dwelleth in loue, dwelleth in God & god in hym, here in is ꝑ loue perfyte in vs, ꝑ we shuld haue truste in the daye of iudgemẽte, for as he is, euen so are we in this worlde. There is no feare in loue, but perfyte loue casteth out all feare, for feare hath paynefulnes he ꝑ feareth is not perfyte in loue. We loue hym for he loueth vs fyrst. yf a man sayd I loue god, & yet hateth his brother, he is a lyer. How can he ꝑ loueth not his brother, whom he hath se, loue god whō he hath not sene. And thys commaundemente haue we of hym that which loueth god shuld loue his brother also

¶ The Gospell on the fyrst Sondaye after Trynite Sondaye.

The.xvj. Chappter of Luke.D

IEsus put forth a parable vnto his disciples saying, there was a certayne ryche mā, which was clothed in purple & fyne raynes, & fared deliciously euery day. And ther was a certayn begger named Lazar? which lay at his gate full of sores desyryng to be refreshed w the crōmes which fell fro the ryche mānes borde. Neuertheles the dogges came & lycked his sores. And it fortuned ꝑ the begger dyed, and was carped by ꝑ angels in Abrahā's bosome. The ryche man also dyed & was buryed, & beyng in tormētes, he lyft vp his eyes & sawe [illegible] a far

of, and Lazarus in hys bosome & cryed and sayd. Father Abra ham haue mercy on me, & sende Lazarus þ he may dyp þ typpe of his fynger in water and cole my tonge, for I am tormented in thys flambe: but Abraham sayde vnto hym (sonne) remembre that thou in thy lyfe tyme receyuedest thy pleasure, & contrarywyse Lazarus payne. Nowe therfore is he comforted and thou art punyshed beyonde all this, betwene you and vs there is a great space set/ so that they which wolde go from hense to you can not, neyther maye come frō thens to vs. Then he sayd I pray the therfore father/ sende hym to my fathers house, for I haue fyue brethren, for to warne them/ lest they also come in to this place of tormente. Abraham sayde vnto hym, they haue Moses & the prophetes/ let thē heare thē, & he sayd, naye father Abrahā, but yf one came vnto them from the deade, they wolde repēt. He sayd vnto hym. yf they here not Moses & the prophetes, neither wyll they beleue, though one rose frō death agayne.

¶ The Pystle on the seconde Sondaye after Trynite sondaye

The fyrst Pystle of Johñ. and the thyrde Chappter. ¶

MArueyle not my brethrē though the worlde hate you/ we know that we are translated frō death vnto lyfe because we loue þ brethrē. He þ loueth not his brother abideth in death Whosoeuer hateth his brother/ is a mansleer and ye know þ mānsleer/ hath eternal lyfe abydynge in. Hereby perceyue we the loue of god in þ he gaue hys lyfe for vs. And therfore ought we also to giue our lyues for our brethrē. Whosoeuer hath this worldes good, & seeth his brother haue nede, & shutteth vp hys compassion from him, how dwelleth þ loue of god in hym. My babes let vs not loue in worde, neither in tonge but in dede and in verye.

¶ The Gospell on the seconde Sonday after Trynite sondays

The .viij. Chappter of Luke. ¶

IEsus put forthe a symilytude to his disciples sayenge. A certayne mā ordeyned a great supper & bad many, & sente his seruaūte at supper tyme to saye to them that were bydden

come

some, for all thynges are nowe redy, and they all at ones began to make excuse the fyrst sayd vnto him/I haue bought a towne and I must nedes go and se it/I praye the haue me excused. And another sayd. I haue bought fyue yoke of oxen & I go to proue them, I praye the hane me excused. The thyrde sayd. I haue maryed a wyfe & therfore I can not come. And the seruaunt went and brought his master worde therof. Then was the good man of the house displeased, and sayd to his seruaunt. Go out quyckely into the stretes, and quarters, & bringe in hyther the poore, and the maymed, and the halte/and the blynde. And the seruaũt sayd/lorde it is done as thou comuaũdest & yet there is roume And the lorde sayd to the seruaunte, go out into the hye wayes and hedges/and compell them to come in/that my house maye be fylled/for I saye vnto you, that none of these whiche were bydden shall taste of my supper

¶ The Pystle on the thyrde Sondaye after Trynite Sonday

The fyrste pystle of Peter, and the. v. Chapytre. B

BEthren submyt youre selues vnder the myghtye hande of god that he may exalte you, when tyme is come cast all youre care to hym, for he careth for you. Be sobre & watche for youre aduersary the deuyll as a rorynge Lyon walketh about seekyng whom he may deuoure. whō resyst stedfaste in the fayth remembrynge that ye do but fulfyll the same afflyctions, whiche are apoynted to your brethren that are in the worlde, the god of grace whych called you vnto his eternal glory by Christ Jesus shall his owne selfe after ye haue suffered a lytel affliction make you perfyte, shall stedle strengthe, and stablyshe you, to hym be glory & dominion for euer. & wkyle the worlde endureth. Amen

¶ The gospel on the thyrde sonday after Trinite Sonday. The xv. chapter of Luke. A.

THe Publycans & the sinners resorted vnto Jesus to heare hym, and the Pharyses and Scribes murmured sayeng. He receiued to his company sinners & eateth with them. Then spake he forth this symylitude to them sayeng. What man of you

haupnge an hondzethe shepe, yf he lose one of them, dothe not leaue nyntye & nyne in the wyldernes, and go after that whiche is losse vntyl he fynde him. And whē he hath foūde him he putteth him on hys shulders with ioy, and as sone as he commeth home, he calleth to gyther hys louers and neygbours sayeng vnto them reioyse with me, for I haue foūde my shepe which was losse, I say vnto you, ꝑ lekwyse ioy shall be in heauen moze then ouer nyntety & nine iust persons, which nede no repētaūce. Eyther what woman hauynge .x. grotes, if she lose one, dothe not lyght a candel and swepe the house, and seke diligently tyl she finde it And when she hath founde it, she calleth her louers & her neyghbours sayeng. Reioyse with me, for I haue foūde the grote which I had losse, lyke wyse I saye vnto you, ioye is made in ꝑ presēce of ꝑ angles of god ouer one sinner ꝑ repēteth.

¶ The Pistle on the .iiij. Sonday after Trinite sonday The. viij. chapiter to the Romayns. D

BRethren I suppose ꝑ the afflictions of this lyfe are not worthy of ꝑ glory to come which shal be shewed vpō vs. Also ꝑ feruēt desyre of ꝑ creatures abydeth lokyng whē the sonnes of god shall appere, because ꝑ creatures are subdued to vanyte agaynst theyr wyl but for his wyll whiche subdued the in hope, for ꝑ very creatures shalbe delyuered frō ꝑ bōdage of corrupcyō, into ꝑ glorious libertie of ꝑ sōnes of god, for we know ꝑ euery creature groneth w̄ vs also & trauayleth in payne euen vnto this tyme, not they onely, but euen we also which haue ꝑ fyrste fruytes of the spirite mourne in our selues & wayte for adopcyon, and lobe for the delyuerance of our bodyes.

¶ The Gospel on ꝑ .iiij. Sonday after Trinite Sonday. The. vj. chapiter of Luke. G.

IEsus sayde vnto his disciples be ye merciful as your father is merciful. Iudge not and ye shall not be iudged. Condempne not, & ye shall not be condempned. Forgyue & ye shall be forgyuen. Gyue, & it shalbe gyuē vnto you, good measure prest ed downe & shaken to gyther & runnyng ouer shall men gyue vn-

to

to your bosomes. For with what measure ye meate w̄ the same shall mē meate to you agayne. And he put forth a similitude vnto them. Can the blynde lede the blynde, do they not bothe then fall into dytche. The disciple is not aboue his Mayster, euery man shalbe perfecte, yf he be as hys mayster is. Why seyste ꝑ a mote in thy brothers eye, & cōsyderest not ꝑ beame ꝑ is in thyne owne eye/eyther howe canste ꝑ say to thy brother, brother/ let me pull out ꝑ mote ꝑ is in thyne eye/when thou perceyuest not the beame ꝑ is in thyne owne eye. ypocrite cast out ꝑ beame out of thyne owne eye fyrst, and then shalt ꝑ se perfectly to pull out the mote out of thy brothers eye.

¶ The pystle on the.v. Sondaye after Trinite Sondaye. The fyrst pystle of Peter, and the.iij. Chapyter. A

BRethren be ye all of one minde, one suffre w̄ another, loue as brethren/ be petyfull, be courteous, not rēdrynge euyll for euyll, neyther rebuke for rebuke. but contrary wyse, blysse, re mēbrynge ꝑ ye are therunto called, euen that ye shuld be heyres of blessynge yf any man longe after lyfe, and loueth to se good dayes, let hym refrayne hys tonge from euyll & his lyppes that they speke not gyle. Let hym eschewe euyl & do good, let hꝑ seke peace & ensue it, for the eyes of our Lorde are ouer ꝑ righteous & his eares are opened vnto theyr prayers, but the feare of oure Lorde beholdeth them ꝑ do euyll. Wore ouer who is he ꝑ wyl harme you, yf ye folowe ꝑ which is good. Not withstanding happye are ye, yf ye suffre for ryghtwysnesses sake, ye and feare not thoughe they seme terrybie vnto you/ neyther be troubled/ but but sanctifye our lorde god in your hertes.

¶ The Gospell on the.v. Sondaye after Trinite sonday. The v. Chapyter of Luke. A

WHen the people preced vnto Jesus, to heare the worde of god, he stode by ꝑ Lake of Genezareth & sawe two shyppes standynge by the lakes syde, but the fyshermen were gone out of thē, & were washynge theyr nettes & he entred into one of the shyppes which pertayned to Symon & prayed hym ꝑ he

wolde thrust out of a lytell from the lande, & he sate downe &
taught the people out of the shyp when he had left speakynge,
he sayde vnto Symon/ launche out into the depe/and let slype
youre nettes to make a draught & Symon answered and sayde
to hym/mayster we haue laboured all nyght & haue taken no
thynge, neuerthelatter at thy worde, I wyll lose forthe the net,
and when they had so done, they inclosed a greate multytude of
fyshes and theyr net brake, but they made sygnes to theyr fel-
wes, which were in the other shyppe þ they shuld come & helpe
them & they came, & fylled bothe the shyppes that they sonke a-
gayne. When Simon Peter sawe that he fell downe at Jesus
knees sayenge. Lorde go from me for I am a synfull mā for he
was vtterly astonyed, and al that were with hym, at þ draught
of fysshe whiche they toke/ & so was also James and Johñ the
sones of zebede, which were partenars w̄ Symon. Jesus sayd
vnto. Symon feare not frō henceforth þ shalte catche mē, & they
broughte the to lande, and forsoke all and folowed hym.

¶ The Pystle on the .vj. Sondaye after Trynite Sondaye, þ
vj. Chappter to the Romayns. A

BRethren remēbre ye not þ all we whiche are baptysed in
the name of Jesus Christ are baptysed to dye w̄ him, we
are buryed w̄ hym by baptyme, for to dye, þ lykewyse as Christ
was raysed vp from death by the glory of þ father euen so we
also shulde walke in a new lyfe for yf we be grafte in death lyke
vnto him, euen so must we be in the resurrecyō. This we must
remēbre þ our olde man is crucyfyed w̄ hym also, that the body
of synne myght vtterly be destroyed þ hēceforth we shuld not be
seruauntes of synne, for he þ is dead, is iustified frō sinne. Wher-
fore yf we be dead w̄ Christ, we beleue þ we shall lyue with hym
remēbrynge þ Christ ones raysed frō death dieth no more, death
hathe no more power ouer hym, for as touchynge þ he dyed, he
dyed cōcernynge synne, ones. And as touchyng þ he lyueth, he
lyueth vnto God. Lykewyse Imagē ye also, þ ye are dead cōcer-
nyng synne, but are a lyue vnto god thorow Jes^{u} Christ our lorde

Th

¶ Thy Gospel on the .vj. sondaye after Trinite Sonday. The vj. chapiter of Mathew. ¶

IEsus sayd vnto hys dyscyples verely I saye vnto you except your ryghtwysenes, excede ỳ ryghtwysenes of ỳ scribes, & pharyses, ye can not entre into ỳ kyngdome of heuen, ye haue herde it was sayde vnto the of olde tyme. Thou shalt not kyll, for whosoeuer kylleth shall be in daunger of iudgemente, but I saye vnto you. who soeuer is angry w̄ his brother shall be in daunger of iudgement. Who soeuer sayth vnto hys brother Racha, shall be in daũger of counsell. But whosoeuer sayth thou foole, shalbe in daunger of hell fyre. Therfore when thou offerest thy gyfte at the Aulter, & there remēbrest ỳ thy brother hath ought agaynste the, leue there thyne offeryng before the Aulter, and go thy way fyrst and be reconcyled to thy brother, and then come and offre thy gyfte.

¶ The Pystle on the .vij. sondaye after Trinite sondaye. The vi. Chappter to the Romaynes. D

BRethren I wyll speke grosely because of the infyrmyte of your flesshe, as ye haue gyuen your mēbres seruauntes to vnclennes & iniquyte from iniquite vnto iniquite, euē so nowe gyue your mēbres seruauntes vnto ryghtwysenes, ỳ ye maye be sanctifyed, for when ye were ỳ seruauntes of synne, ye were not vnder ryghtwysenes. What fruyte had ye thā in thos thynges, wherof ye are now ashamed, for the ende of thos thinges is death. But nowe are ye delyuered from synne, and made ỳ seruaũtes of God, & haue your fruyte ỳ ye shuld be sanctified & the euerlastynge lyfe, for ỳ rewarde of synne is death but eternal lyfe is the gyfte of God thorow Jesus Chryste our Lorde.

¶ The Gospell on the vij. Sondaye after Trynite Sondaye. The .viij. Chapiter of Marke. A

WHen there was very gret company with Jesus and they had nothynge to eate Jesus called his dyscyples to hym, and sayde vnto thē. I haue compassion on this people by cause they haue bene nowe with me thre daies. and haue nothynge to

eate, and yf I shulde sende them awaye fastynge to theyr owne houses, they shulde faint by ꝑ way, for diuers of thē came from farre. And his disciples answered him, where shulde a mā haue bread here in ꝑ Wyldernes to satisfye these. And he asked them how many Loues haue ye? They sayde, seuen, And he cōmaunded the people to syt downe on the ground, and he toke ꝑ, seuē loues, gaue thankes, brake, & gaue it vnto his disciples to set before them, and they dyd set thē before the people and they had a fewe smale fysshes and he blessed them & cōmanded them also to be set before them, & they dyd eate and were suffysed, & they toke vp of ꝑ broken meate ꝑ was left. vij. baskettes full, & they ꝑ did eate, were in nōbre about foure thousand & he sent thē away

¶ The Pystle on the. viij sonday after Trinite sonday the. viij. chapiter to the Romayns, ¶.

BRethren we are nowe detters, not to the flesshe, to lyue after ꝑ flesshe, for yf ye lyue after ꝑ flesshe ye muste dye, but if ye mortify ꝑ dedes of ꝑ bodye through helpe of ꝑ spirite, ye shall lyue, for as many as are led by ꝑ spirite of god, they are the sonnes of God, for ye haue not receyued the spirite of bondage to fere any more, but ye haue receyued ꝑ spirite of addicion wherby we crye. Abba father. The same spyryte certifyed oure spirytꝑ we are the sonnes of god. If we be sonnes, we are also the heyres, the heyres I meane of God, and heyres annexed and togyther with Christ.

¶ The gospel on the. viij. sondaye after Trynite sondaye. The viij. Chappter of Mathewe. ¶

IEsus sayd vnto his disciples. Beware of false prophetes whiche come to you in shepes clothynge, but inwardely they are rauenynge wolues, ye shal knowe them by theyr fruytes. Do mē gather grapes of thornes, or fygges of breers euen so euery good tree bryngeth forth good frupte, but a corrupte tree bringeth forth euyl fruyt, a good tree can not bryng forth bad fruyt, nor yet a bad tree can bryng forth good fruyt euery tree that bryngeth not forth good fruite, shall be hewen downe and

and cast into the fyre, wherfore by theyr frutes ye shall knowe them. Not all they that saye vnto me. Mayster, mayster, shall enter in to ỹ kyngdome of heuen, but he ỹ doth my fathers wyll whiche is in heauen he shall entre into ỹ kyngdome of heuē.
¶ The Pystle on the.ix. Sōday after Trinite sōday, the fyrste Pystle to the Corynthians ℭ the.x. Chapiter. B.
BRethren we may not lust after euel thiges, as they lusted Nether be ye worshippers of Idolles as were some of them according as it is writen. The people sat downe to eate and drinke ℭ rose vp agayne to play. Neyther let vs commyt foznicacion as some of them committed foznicacion, and were destroyed in one day. xxiij. thousād. Nether let vs tēpte Chriſte as some of them tempted, ℭ were destroyed of serpentes. Neyther murmure ye as some of thē murmured / ℭ were destroyed of the destroyer. All these thynges happened vnto them for ensamples and were wrytten to put vs in remembraunce, whome ỹ endes of ỹ worlde are come vpon, Wherfore let him ỹ thinketh he stādeth, take hede lest he fal. There hath none other tēptacio taken you, but suche as folowethe ỹ nature of man but god is faythful, which shall not suffre to be tēpted aboue your strēgth but shal in ỹ middes of ỹ tētation make awaye to escape oute.
¶ The Gospel on the.ix sonday after Trinyte sonday the.xvi.
Chapiter of Luke. A.
IEsus put forth a symylitude vnto his disciples sayeng. There was a certaine ryche mā whiche hade a bayly that was accused vnto him, that he had wasted hys goodes, and he called hym / and sayde vnto him. Howe is it that I here this of the. Gyue accomptes of thy baylyshyppe, for thou mayste be no longer bayly. The bayly sayde within him selfe / what shall I do / for my mayster wyll take awaye from me the baylyshyp. I can not dygge, and to beg I am a shamed I wot what I wyll do, ỹ when I am put out of the baylyshyp, they maye receyue me in to theyre houses. Then called he al his maysters detters ℭ sayde vnto ỹ fyrst howe muche owest thow vnto my mayster

) he sayde an houndzeth tonnes of oyle, and he saydto him,
: the byl, and sit downe quyckly & wzite. l. Then saide he to
ther, what owest thow ? & he sayde an hondzeth quarters
wheate: he sayde vnto him, take thy byl & wzyte foure scoze,
e lozde commanded the vniust bayly / be cause he had done
ely, foz ꝑ chyldzen of this wozld are in theyz kynde wyser
ꝑ childzen of lyght. And I saye vnto you, make your frens
of ꝑ wycked Mammon, ꝑ when ye shal departe, they may
pue you into euerlasting habytacions.

he Pystle on the .x. Sonday after Trinite sonday the fyrst
rle to the Cozynthyans the .xij. Chapiter .A.

BRethzen ye know that ye were gentyles, and went your
wayes vnto dōme Idoles, euē as you were led, Where
I declare vnto you, ꝑ no man spekynge in ꝑ spirite of god,
eth Jesus. Also no man can say that Jesus is the lozde,
by the holy ghost. There are dyuersities of gyftes verely,
ut one spirite, & there are dyfferences of admynistracyons,
but one Lozde. And there are dyuers maners of operacyo
, & yet but one God, whiche wozketh al thynges that are
ught in all creatures. The gyftes of the spirite are gyuen
very man to pzofete ꝑ cōgregaciō. To one is gyuē thozowe
pirite, the vtteraunce of wysdome, to another is gyuen the
raunce of knowledge, by ꝑ same spirite to a nother is gyuē
the, by the same spyzite, to another the gyftes of healynge,
same spirite, to another power to do myzacles, to another
helye, to another iudgement of spirites, to another the in-
zetacyon of tonges, And these all wozketh euē ꝑ selfe same
te, deuydynge to euery man seueral giftes, euen as he wyll.

h Gospel on the .x. Sonday after Trinite Sonday the .xi.
chapiter of Luke. F.

Hen Jesus came nye vnto Jerusalem, he beheld ꝑ cytye, &
wepte on it sayenge, yf thou haddest knowē those thynges
which belonge vnto thy peace euen at this tyme, but now
hey hyd from thyne eyes, foz ꝑ dayes shal come vpō ꝑ that

the enemyes shall caste a banke aboute the, & cõpasse the rounde and kepe the in on euery syde, & make the euen with ỹ grounde with thy chyldren which are in the, & they shall not leaue in the one stone vpon another/because thou knewest not the tyme of thy vysitacyon/& he went into ỹ temple & began to cast out thẽ that solde therein, and them that bought, sayẽg vnto thẽ, It is writtẽ my house is ỹ house of prayer, but ye haue made it a den of theues &, he taught dayly in the temple.

¶ The Pystle on the .xj. Sonday after Trinite Sonday, the fyrste Pystle to the Corynthyans the .xv. Chapyter. A.

BRethren as pertaynynge to the Gospel which I preached vnto you/which ye haue also accepted, & in ỹ which ye cõ-
* * tynue/by whiche also ye are saued. I do you to wyte after what maner I preched vnto you yf ye kepe it, excepte ye haue beleued in vanite, for fyrst of al I deliuered vnto you ỹ which I receyued how ỹ Christ dyed for our synnes, agreyng to the scryptures, and ỹ he was buryed / ỹ he arose agayn the thyrde day/accordyng to the scriptures/& ỹ he was sene of Ceyphas, than of the .xij. After that he was sene of mo thã fyue hõdreth brethrẽ at ones of whiche many remayne vnto this daye, and many are fallẽ a slepe / after ỹ appered he to James, then all ỹ Apostles / & laste of all he was sene of me as of one that was borne out of due tyme for I am ỹ least of all ỹ Apostles, which am not worthye to be called an Appostle, be cause I persecuted the congregacion of god, but by ỹ grace of god/I am ỹ I am/ & his grace whith is in me was not in vayne.

¶ The Gospel on ỹ .xj. Sonday after Trinite Sonday. The .xviij. chapiter of Luke .A.

IEsus put forth this symilitude/vnto certayne which trusted in them selues ỹ they were perfecte & despysed other Two men wente vp into the Temple to praye/the one a Phary-se, and the other a Publycan/The phatyse stode and prayed thus with hym selfe. God I thãke the that I am not as other men are, extorcioners vniust, adulterers/or as this Publycan.

lycan. I faste twyse in the weke/ I gyue the tyth of all that I possesse. And the Publycan stode a farre of, & wold not lyfte vp his eyes to heuen/ but smote hys brest sayenge. God be mercyful to me sinner. I tell you this mā departed home to his house iustifyed moze then the other/ foz euery man that exalteth hymselfe shalbe brought lowe & he þ hūbled him selfe shalbe exalted

¶ The Pystle on the .xij. sondaye after Trinite Sondaye, The .ij. Pystle to the Cozynthyans the .iij. Chappter. A

BRethren such trust haue we thozow Chzist to god ward not þ we are sufficient of our selues to thynke any thyng as it were of our selues/ but our ablenes cōmeth of god, which hath made vs able to mynister the newe testament/ not of þ letter but of the spirite, foz the letter kylleth, but the spirite gyueth lyfe/ yf the ministracyon of deth thozow the letters fygured in stones was glozious, so þ the chyldzen of Israell coulde not beholde the face of Moyses foz þ glozy of his coūtenaunce which glozye neuertheles is done awaye, why shall not the ministracion of the spyzite be moch moze glozious, foz yf þ ministryng of condēpnacyon be glozious, moche moze dothe the ministracyon of ryghtwesnes excede in glozye.

¶ The Gospell on the .xij. sondaye after Trinite sondaye. The .vij. Chappter of Marke. D

IEsus departed from the costes of Tyze, & came by Sydō vnto the see of Galyle thozowe the myddes of the Costes of tenne Cytyes, & they bzought vnto hym one that was deafe & domme, & prayed him to laye his hande vpon hym, & he toke hym aside from the people & put his fyngers in his eares, and dyd spyt & touched his tonge, & loked vp to heuen and syghed & sayde vnto him, Ephata, þ is to saye be opened, & straye way his eares were opened/ & the stryng of his tonge was loosed, & he spake playne, & he cōmaunded them þ they shulde tell no mā but þ moze ye forbade thē in so muche þ moze a great deale they publyshed, sayeng. He hath done al thinges wel/ & hath made both the deafe to heare, and the domme to speke.

¶ The

¶ The Pystle on the .xiij. sondaye after Trynyte sondaye. The thyrde chappter to the Galathyans. ¶

BRethren to Abrahaam & his sede were ꝑ promyses made he sayth not/in ꝑ sedes as in many, but in thy sede as is in one which is Christ. This I say ꝑ the lawe which began afterwardes/beyonde .iiij. hondreth & .xxx. yeres doth not disanul ꝑ testamēt that was cōfyrmed afore of god vnto Christe warde to make ꝑ promyse of none effecte/for yf ꝑ inheritaūce come of the lawe/it commeth not of promyse but god gaue it to Abraham by promyse/wherfore then serueth ꝑ lawe/ꝑ lawe was added because of trāsgression (tyl ꝑ sede came to which ꝑ promyse was made) & it was ordened by Angels in ꝑ hande of a mediator. A mediator is not a mediator of one/but god is one/is the lawe then agaynst the promyse of god. God forbyd howbeit yf there had ben a lawe gyuen, which coulde haue gyuē lyfe/then no doute ryghtwyfenes shulde haue come by the lawe/but the scrypture cōcludeth all thynges vnder synne that ꝑ promys by the fayth of Jesus Christ shulde be gyuen vnto thē that beleue.

¶ The Gospell on the .xiij. sondaye after Trinite sondaye. The .x. Chappter of Luke. D

IEsus sayde vnto his disciples, happy are ye eyes/which se ꝑ ye se. For I tell you ꝑ many ꝓphetes & kynges haue desyred to se those thinges which ye se, & haue not sene thē & to hear those thinges which you heare & haue not herde thē & beholde a certayne lawer stode vp/& tempted hi sayeng. Master what shal I do to inherytte eternal lyfe. He sayd vnto hym what is wrytte in ꝑ lawe, how redest ꝑ and he answered & he sayd. Loue thy lord god with all thy herte and with all thy soule, & with all thy strength & with all thy mynde, & thy neyghbour as thy selfe. And he sayde vnto hi, ꝑ hast answered ryght this do and ꝑ shalt lyue, he wylyng to iustifye him selfe sayd vnto Jes, who is then my neyghbour. Jesus answered & sayd. A certayne man descended frō Jerusalē into Jerico, & fell into ꝑ handes of theues which robbed hym of his raymēt, & wounded him & departed leuyng hi halfe

K.j. dead

dead and by chaūce there came a certayne preste ꝑ same way, & whē he sawe him he passed by, & likewyse a Leuite, whē he was come nye to ꝑ place / went & loked on hym, and passed by. Then a certayne Samarytane as he iorneyed came nye vnto hym, & when he sawe hym had cōpassyon on him, & went to him & bounde vp his woundes, & powred in oyle and wyne, & put hym on his owne beaste, & brought hym to a comon in, & made prouisiō for hym, & on ꝑ morowe when he departed, he toke out .ij. peny and gaue them to the hoste, & sayde vnto him take cure of hym & what soeuer ꝑ spendest more, when I come agayn. I wyl recōpēce ꝑ. Which now of these thre, thynkest ꝑ, was neyghbour vnto hym ꝑ fell into theues handes. And he sayde he ꝑ sheweth mercy on hym. Then sayd Iesus vnto him go & do ꝑ lykewyse.

¶ The Pystle on the .xiiij. Monday after Trynite Sonday, ꝑ v. Chapiter to the Galathyans. ¶

BRethre walke in ꝑ spyrite & fulfyll not ꝑ lustes of ꝑ flesshe for ꝑ flesshe lusteth contrary to the spyrite & the spirite cō-
* * trary to ꝑ flesshe. These are cōtrary one to ꝑ other, so ꝑ ye can not do ꝑ which ye wolde, but & yf ye be led of ꝑ spirite then are ye not vnder the lawe. The dedes of the flesh are manifest which are these, aduoutrye / fornycacyon / vnclennes / wantonnes ydolatry / wytche crafte / hatred / variaūce, zele wrath / strife sedycyon / sectes / enuyenge / murther / dronkēnes / glotony / and such lyke / of the whiche I tell you before / as I haue tolde you in tyme past, ꝑ they which cōmit such thynges shal not inherite the kyngdome of god. But the frupte of the spyrite / is loue, ioye peace / longe sufferynge / gentylnes, goodnes, faythfulnes / meknes, temperancy. Agaynst such there is no lawe. They ꝑ are Christes, haue crucyfied the flesshe w the appetytes and lustes.

¶ The Gospell on the .xiiij. Sonday after Trinite Sonday. The xbj. Chapyter of Luke. ¶

AND Iesus went to Ierusalem he passed thorow Samaria & Galyle, & as he entred into a certayne towne ther met hym ten men ꝑ were leperꝰ which stode a far of

and

and put forth theyr voyces & sayd. Jesu maister haue mercy on vs. When he sawe them, he sayde vnto them, go & shewe youre selues to the prestes & it chaunced as they went they were clensed, & one of them, when he sawe ꝑ he was clensed, turned backe agayne & with a loud voyce praysed god, & fel done on his face at hys fete and gaue hym thankes, & the same was a Samaritane. And Jesus answered & sayd, are there not ten clensed but where are those. ix. There are not founde that returned agayn to gyue god prayse saue onely thys straunger, & he sayde vnto hym/arise and go thy waye thy fayth hath made the hole.

¶ The Pystle on the. xb. sondaye after Trinite Sondaye. The. b. Chappter to the Galathians. D

BRethren yf we lyue in ꝑ spyrite, let vs walke in ꝑ spirite let vs not be vayneglorious prouokynge one another, & enuyenge one another. Brethrē yf any man be fallen ouer-chaūce into any faute, ye which are spirituall helpe to amende hym/ in spirite of mekenes, consyderynge thy selfe, lest thou also be tēpted, beare ye one anothers burthen, & so fulfyl ꝑ lawe of Christ yf any mā seme to hym selfe ꝑ he is somwhat/ when in dede he is nothyng, ꝑ same deceyueth hym selfe in his ymagynacyō/ let euery man proue his owne worke, and then shall he haue reioycynge in his owne selfe, and not in another, for euery man shall beare hys owne burthen, let hym ꝑ is taught in ꝑ worde mynister vnto hym ꝑ teacheth hym in all good thynges, be not deceyued god is not mocked/ for whatsoeuer mā soweth/ ꝑ shal he repe. He ꝑ soweth in his flesh/ shal of ꝑ flesh repe corrupcyō, but he ꝑ soweth in spirite/ shal of ꝑ spirite repe lyfe euerlastyng. Let vs not be wery of wel doynge/ for whē ꝑ tyme is come we shal repe wout weryenes. While we haue therfore tyme let vs do good vnto al mē & specially vnto thē which ar of ꝑ houshold of faith.

¶ The gospell on the. xb sonday after Trinite Sondaye. The. vj. Chappter of Mathewe. ¶

JEsus sayd vnto hys disciples ꝑ no mā can serue two masters for eyther he shall hate the one and loue the other/

or els he shall lene to the one, and despyse the other, ye can not serue god and mammon. Therfore I saye vnto you, be not carefull for your lyfe/what ye shall eate, nor what ye shall drynke/ nor yet for your body, what ye shal put on, is not the lyfe more worth then meate, & the body more of value then rayment? beholde ꝑ foules of ꝑ ayre for they sowe not, neyther repe nor yet cary into the barnes & yet your heuenly father fedeth them, are ye not muche better then they? whiche of you thoughe he take thought therfore/coulde put one cubit vnto his stature? & why care ye then for rayment? Consydre the lylies of the felde, howe they growe. They labour not neyther spynne/& yet for all that I say vnto you, ꝑ euen Salomon in all his royaltye was not arayed lyke vnto one of these. Wherfore yf God so clothed the grasse/which is to daye in ꝑ felde, & to morowe shalbe cast into the furnesse, shal he not much more do ꝑ same vnto you, O ye of lytell fayth? Therfore take no thought sayeng. What shall we eate or what shall we drynke, or wherw̄ shall we be clothed, after all these thynge seke the gentyls, for your heuēly father knoweth ꝑ ye haue nede of al these thynges, but rather seke ye fyrst the kyngdome of heuen and the ryghtewysenes therof, and all these thynges shalbe ministred vnto you.

¶ The Gospell on the .xvj. sondaye after Trinite sonday. The thyrde Chapyter to Ephesians.

Saynt Paule wrote vnto ꝑ Ephesians sayeng. I desyre you ꝑ ye faynte not because of my tribulacyons for youre sakes which is your prayse for this cause I bowe my knees vnto the father of our lorde Jesus Christ, whiche is father ouer all ꝑ is called father in heuen & erth, ꝑ he wolde graunt you accordyng to ꝑ ryches of hys glory, ꝑ ye maye be strenghted w̄ myght by his spyryte in ꝑ inner man/ ꝑ Christ maye dwell in your hertes by fayth, ꝑ he beynge roted & groūded in loue, myght be able to cōprehend w̄ all sayntes, what is ꝑ bredeth & length, deepth/& heygth, & to know what is the loue of Christ/which loue passeth knowledge ꝑ ye myght be fulfylled w̄ al maner of fulnes/

which

whiche cõmeth of god, vnto hym ꝑ is able to do excedynge habundantly aboue all ꝑ we axe or thynke accordyng to ꝑ power that worketh in vs, be prayse in the congregacyons / by Jesus Christ, thorow out all generacions from tyme to tyme. Amen.
¶ The gospel on the .xviij. sondaye after Trinite sondaye. The vij. Chapiter of Luke. B
IEsus went into a cytye called Naim, & many of his disciples went w him & much people, when he came nye vnto the gate of ꝑ cytye, beholde there was a dead man caryed oute / which was the onely sonne of his mother & she was a wydow and much people was with her, & when Jesus sawe her he had compassyon on her & sayd vnto her wepe not and he went and touched the coffyn, & they ꝑ bare him stode styl, & he sayd yonge man I say vnto the aryse & the dead sat vp and began to speke, and he deliuered him to his mother & there came a feare on the all, and they glorifyed God sayenge, a great Prophet is rysen amonge vs and God hath visited hys people.
¶ The Pystle on the .xviij. sondaye after Trynyte sonday. The iiij. Chapyter to the Ephesians. A
BRethren I which am in bondes for ꝑ lordes sake exhorte you ꝑ ye walke worthy of the vocacion wherwith ye are called in al humblenes of mynde, & mekenes, & longe sufferyng forbearynge one another, thorow loue / & that ye be dilygent to kepe the vnyte of ꝑ spyrite in the bonde of peace, beynge one body & one spirite, euẽ as ye are called in one hope of your callige Let there be but one lord, one fayth, one baptyme, one god and father of all, whiche is aboue all / thorowe all. And in you all, which is blessed in the wordes of wordes. Amen.
¶ The Gospell on the .xviij. sondaye after Trinite sonday. The xiiij. Chapyter of Luke. A
WHen Jesus wente into the house of one of the chyefe pharyses to eate breade on the Saboth daye / and they watched hym and beholde there was a man before hym which had the dropsye, and Jesus answered & spake vnto ꝑ lawers & pha-

& Jesus answered & spake vnto ỹ lawers / & Pharyses sayeng it is lawful to heale on ỹ Saboth day & they helde their peace, & he toke him & healed him & let him go, & answered thē sayeng. Whiche of you shall haue an Asse or an oxe fallen in to a pyt / & wyl not streyte way pull hi out on ỹ Saboth day? & they coulde not answere him agayne to ỹ. He put forth a similitude to ỹ gestes when he marked howe they prefered to ỹ hyest roumes / & sayde vnto thē, whē ỹ arte bydden to a weddynge of any mā syt not downe in ỹ hiest roume, lest a more honourable mā thē thou be bydden of him / & he ỹ bad both him & the / come & saye to ỹ: giue this mā roume & thou thē begyn with shame to take ỹ lowest roume / but rather whē ỹ art biddē, go & syt in ỹ lowest roume that when he ỹ bad ỹ cōmeth / he maye say vnto ỹ: frēde syt vp hyer. Then shalte ỹ haue worshyp / in ỹ presence of them ỹ sit at meate with the. for who soeuer exalteth hi selfe / shalbe broughte lowe / & he ỹ humbleth him selfe shall be exalted.

¶ The Pystle on ỹ. xviij. Sonday after Trinite sonday the. xx.

Pystle to the Corynthyans, and the fyrst Chapyter. A.

BRethren I thanke my god alwayes on your behalfe for the grace of god whiche is gyuen you by Jesus Chryste / that in al thinges ye are made ryche by him, in al lernynge & in al knowlege euē as ỹ testimony of Jesus Chryst was cōfyrmed in you / so ỹ ye are behynde in no gyft, & waite for ỹ aperyng of our lorde Jesus Chryst whiche shall strēgeth you vnto ỹ ende ỹ ye may be blamelesse in the day of our lorde Jesus Chryste.

¶ The Gospel on the. xviij. sonday after Trinite sonday ỹ. xxi.

Chapyter of Mathewe. D.

THe Pharises wēte vnto Jesus / & one of thē which was a doctoure of the lawe / asked hym a questyon / temptyng hym and sayeng Mayster whiche is the great cōmaundement in ỹ lawe Jesus said vnto him ỹ shalte lone thy lorde god w al thine hacte, with al thy soule & w al thy mynde / this is ỹ fyrst and the greatest cōmaundemēt & there is an other lyke vnto this. Thou shalt lone thy neyghboure as thy selfe. In these two cōmaūdementes

mentes hange all ꝑ lawe and ꝓphetes. Whyle the Pharyses were gathered togyther Jesus asked thē sayeng. What thynke ye of Christ. Whose sonne is he, they sayd vnto hym ꝑ sonne of Dauyd He sayd vnto them. Howe then doth Dauyd in spirite cal hȳ lorde sayeng, The lorde sayd to my lord, syt on my right hāde tyl I make thyne enemyes thy fote stoles, ꝑ Danyd called hi lorde, how is he then hys sonne, & none of thē coulde answere hym agayne one worde. Neyther durste any man frome that daye forth aske hym any mo questyons.

¶ The Pystle on the xix. sōday after Trinite sonday ꝑ. iiij. chato the Ephesians. E.

BEthren be ye renued in ꝑ spirite of youre myndes & put on ꝑ new man which after ꝑ ymage of god is shaped in rightwysenes, & true holynes. Wherfore put away lyenge and speake euery mā truth vnto his neyghbour, for as moch as we are mēbers one of another be angry, but sine not, let not ꝑ son go downe vpon your wrath, gyue no place vnto ꝑ backbiter let hy ꝑ steale stele no more, but let hi rather labour w̄ his handes some good thyng ꝑ he may haue to gyue vnto hi that needeth.

¶ The Gospel on the. xix. sonday after Trinite sonday, the. xix. Chapiter. of Mathewe. A.

IEsꝰ entred in ꝑ shyp & passed ouer & came into hys owne citye, & beholde they brought vnto hym a man syeke of ꝑ palsey, lyeng in his bed, & whē Jesus sawe theyr fayth, he sayd to the sicke of ꝑ palsey, sonne be of good chere, thy synnes are forgyuē the, & beholde certayne of ꝑ scrybes sayd in tyē selfe he blasphemeth, & whē Jesus sawe thyr thoughtes he sayd wherfore thynke you euyll in your hertes, whether is easyer to say thy sinnes are forgyuen the, or to say arise & walke, That ye may knowe, that ꝑ sōne of man hath power to forgyue sines in earth, then sayd he vnto the syeke of the palsey aryse, take vp thy bed & go home to thy house. And he arose & departed to his house, and when the people sawe it they meruayled & glorified god, whiche had gyuē suche power to men.

Th

¶ The Pystle on ỳ .xx. sonday after Trinite sonday. The .v. ch
to the Ephesyans. D.

BRethren take hede that ye walke cyrcūspetly, not as fole
but as wyse, redemynge the tyme, for the dayes are cuyl
wherefore be ye not vnwyse, but vnderstande what the wyl o
the lorde is, & be not dronke with wyne, wherin is excesse / but b
fulfylled with ỳ spirite, spekynge vnto your selues in psalme
& Hymnes, & spirytuall songes, syngynge & makynge melod
to ỳ lorde in your hertes, giuinge thankes alwayes, for al thin
ges in the name of our Lorde Jesus Chryst to god ỳ father, sub
myttyng your selues one to a nother in the feare of god.

¶ The Gospel on ỳ .xx. sonday after Trinite sonday. The .xxi.
chapiter. of Mathew. A.

IEsus sayed vnto his disciples. The kyngdome of heuē is
lyke vnto a certayne kinge, which maryed his sonne and
sent forth his seruaūtes to call them ỳ were byd to ỳ weddyng
& they wolde not come. Agayn he sent forth other seruauntes
sayeng, tell them whiche are bidden, beholde I haue prepared
my dyner, myne oxen and my fatlinges are kylled, & al thing
are redy, come vnto the Maryage. They made lyght of it and
wente their waies: one to his ferme place, another about his
marchaundyse, the remenaunt toke his seruauntes & intreated
them vngoodly & slewe them, when ỳ kyng herde that: he was
wroth, & sent forth his warrers & destroyed these murtherers
and brent vp theyr cytye / then sayd he to his seruaūtes / ỳ wed
dynge was prepared: but they which were bydden therto were
not worthy. Go ye therfore out into ỳ hygh wayes, & as many
as ye fynde byd them to mariage, the seruauntes went out
to ỳ hygh wayes / & gathered togyther as many as they could
fynde bothe good and bad / & the weddynge was furnysshed
gestes. The kynge came in to beholde his gestes & spyed there
man which had on a weddinge garmēt, & sayd vnto him: fre
how camest ỳ in hyther / & hast not on a weddynge garment.
he was euē speches. Then sayd ỳ kynge to his mynysters, t

and

nd bynde him hãde & fote & cast him into vtter darknes, there
gall be weppynge and gnaschynge of teche, for many are called
nd fewe be chosen.

¶ The pystle on the .xxj. Sondaye after Trinite sondaye. The vj. Chappter / to the Ephesyans. B

My brethren be stronge in the lorde, & in the power of his
mynght, put on the armour of God, þ ye maye stande stedfast agaynst the craftye assautes of þ deuyl / for we wrestle not agaynst flesch & bloud, but agaynst rule agaīst power agaīst worldly rulers of the darknes of this world, agaynst spirituall wickednes, for heuēly thinges. For this cause take vnto you þ armour of god, þ ye may be able to resyst in þ euyl day & to stā de perfect in all thynges. Stãde therfore & your loynes gyrde about wt verpte hauynge on þ breste plate of ryghtwesenes & shodde wt shoes prepared by þ gospell of peace, aboue all take to you the shylde of fayth, wherwith ye may quence al the fyrye dartes of the wycked, and take the helmet of saluacyon, & the swerde of the spirite, whiche is the worde of god.

¶ The Gospell on the .xxi. Sonday after Trinite sonday The iiij. Chapiter of Johan. G.

There was a certayn ruler, whose sonne was sycke at Capernaum, as he herde þ Jesus was come out of Jewry into Galile / he wente vnto hym, & besought hym that he wolde descende, & heale his sonne, for he was euen redy to dye. Then sayde Jesus vnto hym, except ye se signes and wounders, ye beleue nat, the ruler sayd vnto hym: syr come awaye or euer þ my chyld dye, Jesus sayd vnto hym go thy way thy sonne lyueth, and þ man beleueth the wordes þ Jesus had spokē vnto hym, and wente his way & anone as he went on his waye, his seruauntes met hym & tolde him, saynge. Thy sonne lyueth then enquyred he of thē þ houre when he began to amende, and they sayd vnto hym: yesterday þ seuenth houre, þ feuer lefte hym, and the father knewe þ it was that same houre, whē Jesus sayd vnto hym, thy sonne lyueth & he beleued and all his houshold.

The Pystle on the .xxii. sonday after Trinite sondaye, the .i. Chap. to the Phylyppians .A.

BRethren we truste in our lorde Jesus Christe, that he whiche bega a good worke in you shall performe it vntyl the day of Jesus Christ as it becommeth me so to iudge of you all, because I haue you in my hert, & haue you also euery one cōpanyons of grace with me in my bondes as I defende, and stablysshe the Gospell. God beareth me recorde howe greatlye I longe after you all frō the very herte rote in Jesus Christe and this I pray that our loue may encreace more and more in knowledge, and in all fealyng, that ye myght accepte thinges most excellent that ye myght be pure & suche as shuld hurte no mannes conscyence, vntyl the day of Christ fylled with ỹ fruytes of ryghtwysnes whiche, fruytes came by Jesus Christe vnto the glory and laude of God.

¶ The Gospell on the .xxii. sondaye after Trinite sondaye the xviii. Chap. of Mathew. C.

IEsus put forth a similitude vnto his disciples sayenge. The kyngdome of heauen is lykened vnto a certayn king which wold take accōptes of his seruauntes & when he had begon to reken one was brought vnto hym whiche oughte hym x. thousand talentes, but when he had nought to paye the lord commaunded hym to be solde & his wyfe and his chyldren and all that he had & payment to be made. The seruaunt fel downe and besought him sayenge: Syr gyue me respyte, and I wyll paye the it euery whyt, then had the lord pyte on the seruaunt and losed hym & forgaue hym the det. The same seruaunt wēt out & found one of his felowes which ought hym an hondreth pens, & layd handes on hym and toke hym by the throte saieng Pay me that ỹ owest, & his felowe fel downe & besoughte hym sayeng. Haue pacyence with me, & I wyl pay the all, & he wold nat, but went & cast hym into pryson tyll he shuld paye the det when his other felowes sawe what was done they were very sory, and came and tolde to theyr lord all that had happened.

Then

Then his lorde called hym, & sayd vnto hym O euyll
I forgaue the all the dette / because þ prayedst me / was
mete also, that þ shuldest haue had cõpassiõ on thy felowe
as I had pity on þe / & his lord was wroth & deliuered him
to Jalers, tyl he shuld pay all þ was due vnto hym. So lyke-
wyse shall my heuẽly father do vnto you, yf ye wyl nat forgy
ue with al your hartes, eche one to his brother theyr tresp̃ases

¶ The Pystle on the. xxiij. sondaye after Trinite sondaye the
iij. Chap. to the Philyppyans. C.

BRethren folowe ye me, & loke on thẽ whiche walke euen,
lo as ye haue vs for an enslple / for many walke (of whõ
I haue tolde you often, & now tell you weping) that they
are þ ennemyes of the crosse of Chryst, whose ende is dampna-
cyõ, whose god is theyr belye, & whose glorie is to theyr shame
which are worldy mynded / but our cõuersacion is in heuen, frõ
whense we loke, for the sauioure euen the lorde Jesus Chryste
which shall chaũge into an other fashyon our vyle bodyes, þ
they maye be fashioned lyke vnto hys glorypous body accordyng
to the worckynge wherby he is able to subdue all thinges vnto
hym selfe, in Jesus Chryst our lorde.

¶ The Golpel on the. xxiij. Sondaye after Trinite Sondaye
The. xxii. Chapyter of Mathewe. B

THe Pharyses wẽt & toke cõsell, how they myght tan-
gle Chryst Jesv in his wordes, & sent vnto him their dis-
ciples w herodes seruaũtes sayeng. Maister we knowe þ thou
arte true, & that þ techest the waye of god truly neyther carest
for any man, for thou cõsiderest not mẽnes estate tell vs ther-
fore how thinkest þ? Is it lawefull to gyue tribute vnto Cesar
or not? Jesv perceyued theyr wylynes, & sayde. Why tẽpte ye me
ye Jpocrites? Let me se þ trybute money, & they toke hi a peny
& he sayd vnto thẽ? whose is thys Jmage & superscripcyõ? They
sayd vnto hi Cesars then sayde he vnto thẽ. Gyue therfore to
Cesar þ which is Cesars, & gyue vnto god þ which is godes

¶ The Pystle on the. xxiiij. Sondaye after Trinite sondaye.

The.j.Chapyter to the Collossyans.B

Rethren: we cease not prayenge for you desyrynge þ ye
myght be fulfylled wt the knowledge of his wyll in al wy
me & spirituall vnderstādynge, þ ye myght walke worthy
of the lorde in all thinges þ please, beyng fruyteful in all good
workes & increasynge in þ knowledge of god, strēghted with
all myght, thorow his glorious power vnto al pacyēce, & long
fulferyng, with ioyfulnes in Jesus Christ our Lorde.

¶ The Gospell on the.xxiiij. Sondaye after Trynite sondaye.

The.ix.Chapyter of Mathewe. ¶

Wyyles Jesus spake vnto þ people, beholde there came a
certayne ruler, & worshypped him sayeng, my doughter
is euen now deceased but come & lay thy hāde on her, & she shal
lyue, & Jesus arose & folowe him wt hys disciples, & beholde a
womā which was diseased w an yssue of blonde twelue yeres
came behynde hym, & touched þ heme of his vesture, & she sayd
in her selfe. If I may touche but euen his vesture onely, I shal
be safe. Jesus turned him about, & beheldе her sayenge, dough
ter be of good cōfort, thy fayth hath made þ safe, and she was
made hole euen the same houre.

¶ The Pystle on the nexte Sondaye before Aduent sondaye.

Jeremias.xxxiij.

BEhold̄e beholde þ dayes wyl come sayth þ lord þ I wyl
stere vp vnto Dauyd a ryghtuouse braūche, and he shall
raygne a kynge, & shal be wyse, & shal do equyte & iustyce in the
erth, & in his dayes Juda shalbe safe, & Israel shall dwel wout
feare, & this is þ name þ they shall cal him the lorde our ryght
uousnes, wherfore þ dayes wyll come sayeth þ lord þ they shal
say no more, þ lorde lyueth þ brought þ chyldrē of Israel out
of the lande of Egypt, but þ lorde lyueth which delyuered and
brought þ sede of the house of Israell out of the lande of the
north, & from all landes whether I thrust them, and they shall
dwell in their owne lande sayth the lorde God almyghtye.

¶ The Gospel on the next sondaye before Aduente Sondaye.

The

The.vj.Chappter of Johñ.A

WYhe Jesus lyfted vp his eyes & sawe a gret cõpany come vnto him & sayd vnto philip. Whense shall we bye bread þ these myght eate. This he sayd to proue hym, for he him selfe knewe what he wold do. Philip answered hym, two hondreth peny worth of bread are not sufficient for the, þ euery man haue a lytell. Then sayd vnto hym one of his disciples Andrewe Simon Peters brother. There is a chylde here, which hath.v. barly loues & .ij. fyshes, but what is þ among so many? Jesus sayde, make the people to syt downe (there was muche haye in the place) & the men sat downe: in nõbre about fyue thousande Jesus toke þ bread & gaue thankes, & gaue to his disciples, & his disciples to them þ were set downe, & lykewyse of þ fyshes as much as they wolde/when they had eaten ynough, he sayd vnto his dysciples, gather vp þ brokẽ meate þ remayneth, þ no thyng be lost. They gathered it togyther, & fylled .xij. basshettes wt the brokẽ meate/of þ fyue barly loues, & two fyshes which brokẽ meat remayned vnto them þ had eatẽ. Then those men, when they had sene þ myracle þ Jesus dyd/sayde. This is of a truth, the same Prophet, which shall come into the worlde.

¶ The Pystle on the dedycacyon daye. The.xxj. Chappter of the Reuelacion of S. Johñ. A

IOhn sawe þ holy cyte new Jerusalẽ come downe frõ god out of heuẽ prepared as a bryden/garnyshed for her husbande, & I herde a great voyce frõ þ trone/sayeng, behold the tabernacle of god is wt mẽ & he wyll dwell wt. ẽ & they shall be his people/& god hym selfe shalbe w them, & be theyr god, and god shall wype alwaye all teares frõ theyr eyes & there shalbe no more death/neyther sorowe/neyther cryenge neyther shall there be any more payne for þ olde thinges are gone & he þ sat vpon the seate sayde/beholde I wyll make all thynges a newe

¶ The gospel on the dedycacyon day. The.xix. Cha. of Luke. A

IEsus entred in/& went thorow Jerico/& beholde there was a man named zacheus/and he was a ruler amonge

the Publicans and ryche also & he made meanes to se Jesus / what he shulde be, and he coulde not for the preace / because he was of a lowe stature. Wherfore he ran before, & ascended vp in to a wylde fygge tree, to se hym, for he wolde come ỳ same waye & when Jesus came to the place he loked vp & sawe him & sayd vnto him, zache, haskely come downe, for to day I must abyde at thy house, & quicly he came downe, & receyued him ioyfully & when they sawe ỳ they all grutched sayenge, he is gone in / to tary wt a man ỳ is a synner / zache stode forth & sayde vnto the lorde. Beholde lorde / ỳ halfe of my goodes I gyue to the poore / & yf I haue done any man wrõge I wyll restore him. iiij. fold. Jesus sayd vnto hi, this day is helth come vnto this house, for as much as this same house is become ỳ chyld of Abrahã, for ỳ son of mã is come to seke & to saue ỳ whiche was lost

¶ Here endeth ỳ Pystles and gospels of the Sondayes

& Here begynneth the Pystles and Gospels of ỳ Sayntes, ¶ The Pystle on Saynt Andrewes day. The. x. Chappter to the Romaynes. ¶

BRethren the beleke of the hert iustifyeth, & to knowledge with ỳ mouth maketh a man safe. For ỳ scripture sayth who soeuer beleueth on hym, shal not be ashamed. There is no dyfference betwne the Jewe and the Gentyle. For one is lorde of all, which is ryche vnto all that call vnto hym. For whosoeuer shall call on ỳ name of the lorde shalbe safe. How shall they call on him / on whom they beleued not / How shal they beleue on hym, of whõ they haue not herd / How shall they hear wout a precher, and how we shall they preache except they be sente: As it is wrytten howe beutyful are the fete of them which bryng glad tydynges of peace, And bryng gladde tydynges of good thynges, but they haue not all obeyed ỳ Gospell. For Esaias sayth / Lorde who shal beleue on our sayenges / So then fayth cõmeth by herynge / and hearynge cometh by ỳ worde of God. But I aske haue they not herde / No doubte their sounde wẽt out into all landes, and their wordes in the endes of ỳ worlde.

¶ The

¶ The Gospell on Saynt Andrewes day. The fourth Chapyter of Mathewe. ¶

AS Jesus walked by the see of Galyle, he sawe two brethren, Symon which was called Peter & Andrewe his brother castynge a net into the see (for they were fyshers) and he sayde vnto them, folowe me, & I wyll make you fyshers of men. And they straycht waye left their nettes, & folowed him And he went forth from thense, & sawe other two brethre, James the sonne of zebede, & Johñ his brother in the shyp, w zebede theyr father mendynge theyr nettes. & called them, & they without taryenge left the nettes, & their father & folowed him.

¶ The Pystle on Saynt Nicolas daye. Eccle. xliiij.

BEholde an excellēt preest which in his dayes pleased god and was founde ryghteous, and in tyme of wrath made an atonement: lyke to him there is not founde ẏ kept the lawe of the most hiest. And he was in the couenaunt w him, & in his flesh he wrote ẏ couenaūt, & in tyme of tēptacyō he was foūd faythful. Therfore he made him a couenaūt w an othe ẏ nacions shulde be blessed in his syght, and ẏ he shuld be multiplyed as ẏ dust of ẏ erth, he knew him in his blyssynges & gaue him an inheritaūce & he kept hi thorow his mercy, ẏ he foūd grace in ẏ eies of god. An euerlastyng couenaūt dyd he make him & gaue him ẏ office of ẏ hye preest, he made him happy i glory, in fayth, & in softnes, he made hi holy, & chose him out of al fleish

¶ The Gospell on Saynt Nicolas daye. The xxv. Chapyter of Mathewe. ¶

JEsus sayd vnto his disciples. A certain man redy to take his iorney to a straunge countre, called his seruauntes to him, and delyuered to them his goodes, & vnto one he gaue v. talentes, to another. ij. and to another one, to euery man after hys abylite, & straycht way departed. Then he ẏ had receyued the. v. talētes went and bestowed them, and wan other. v. lykewyse he that receyued two, gayned other. ij. but he that receyued one, went and dygged a pyt in the earthe and hyd his

maysters

maysters money. After a longe season, ꝑ lord of those seruaun-
tes came & rekened with thē. Then came he that had receyued
v. talentes & brought other fyue sayenge. Mayster ꝑ delyueres
vnto me fyue talentes, lo I haue gayned with thē. v. mo. Then
his mayster sayd vnto hym, wel good seruaunt & faithfull, thou
hast ben faithfull in lytel, I wyll make ꝑ ruler ouer moche. En-
tre into thy maysters ioye, also he that receyued two talentes
came & sayde, mayster, thou delyueredst vnto me. ij. talentes, lo
I haue wonne. two other with them, & his Mayster sayd vnto
hym well good seruaunt & faithful I wyll make the ruler ouer
moche go into thy maysters ioye.

¶ The Pystle on the Conceptyon of our Lady. Eccl. xxiiij.

As a byne, so brought I forth a sauour of swetenes and
my floures are ꝑ fruyt of glory and ryches. I am ꝑ mo-
ther of beutyfull loue & of feare, & of greatnes, and of holy hope
In me is all grace of lyfe & truth, & in me is al hope of lyfe and
vertu. Come vnto me all that desyre me, & be filled with ꝑ fruy-
tes that spryng of me, for my spirit is sweter thā hony or hony
combe. The remēbraunce of me is for euer and euer. They that
eate me shall honger ꝑ more, & they ꝑ drynke me shall thurst the
more he that harkeneth to me shall nat be ashamed, and he
that worketh by my counsell, shal nat sinne and they that bring
in to lyghte shall haue eternall lyfe.

¶ The Gospell on the Conceptyon of oure Lady the fyrste
chappter of Mathew. A.

This is the boke of the generacyon of Jesus Chryst the
sonne of Dauid, the sonne also of Abrahām. Abraham
begate Isaac. Isaac begate Jacob. Jacob begate Judas, and
his brethern. Judas begat Phares, and Saram of Thamar.
Phares begate Esrom. Esrom begate Aram. Aram begate A-
minadab. Aminadab begate Naasson. Naasson begate Salmō
Salmon begat Boos of Rahab. Bohos begat Obed of Ruth
Obed begate Jesse. Jesse begat Dauid ꝑ kyng, Dauid the king
begate Salomō of her ꝑ was Uries wife. Salomō begat Ro-

boam,

boam begat Abia. Abia begat Asa. Asa begat Josaphat. Josaphat begat Jorā. Jorā begat Ozias. Ozias beg at Joatham. Joathā beg at Achas. Achas begat Ezechias. Ezechias begat Manasses. Manasses begat Amō. Amō begat Josias. Josias begat Jechonias & his bzethzē, aboute ꝑ time they were caried away to Babylō & after they were bzought to Babilō Jechonias begate Salachiel. Salachiel begate zozababel. zozababel begate Abiud. Abiud begate Eliachi. Eliachim begate Azoz. Azoz begat Sadoc. Sadoc begat Achim. Achim begat Eliud. Eliud begat Eleasar. Eleasar begat Mathan. Mathan begat Jacob. Jacob begat Joseph the husbande of Mary, of whome was bozne ꝑ Jesus, whiche is called Chzist.

¶ The Pystle on saynt Thomas day ꝑ Apostle. The. ij. chapiter to the Ephesians. D.

BRethzē nowe ye are no moze straungers, & fozeners but Cetezins with ꝑ Saynctes. & of the housholde of god, & are bilte vpon ꝑ foundacion of the Apostles & Pzophetes. Jesꝰ Chzist beyng ꝑ hed cozner stone / in whō euery buyldynge coupled togyther, groweth vnto an holy tēple in the Lozde in whō ye are bylte togyther & made an habytacio foz god in ꝑ spirite.

¶ The Golpel on. s. Thomas day ꝑ Apostle, ꝑ. xx. cha. of Joan.

THomas one of ꝑ twelue called Didimꝰ was not wᵗ them whē Jesꝰ came. The other disciples said vnto hym we haue sene ꝑ lozde. And he sayde vnto thē: excepte I se in his hādes ꝑ pzynt of ꝑ nayles, & put my figer in ꝑ holes of ꝑ nayles, & thzust my hād into his syde, I will not beleue, & after. viij. dayes againe, ꝑ disciples were wtin & Thomas was with thē. Jesus came whē the dozes were shut / & stode in the mydes & sayde. Peace be wᵗ you. Thē sayd he to Thomas, put in thy finger here & se my hādes, & put fozth thy hāde & thzust it into my syde, & be not wᵗout fayth but beleue. Thomas answered & sayd vnto him my lozde & my God. Jesus sayd vnto him. Thomas bycause ꝑ hast sene me, therfoze hast ꝑ beleued. Happy ar they ꝑ haue not sene, and yet haue beleued.

¶ The Pystle on the conuersion of S. Paule. The .ix. Chapyter of the Actes of the Apostles.

SAul yet brest yuge out treatenynges & slaughter agaynst ỹ disciples of ỹ lorde, went vnto ỹ hye preest, & desyred of hỹ letters to Damascō, to ỹ synagoges ỹt yf he found any of this way whether they were men or wemē, he might bryng thē bounde vnto Jerusalē. As he wēt on his iorney it fortuned ỹ he drew nie to Damascō, & sodaynly there shyned roūd about him a lyght frō heuen, & he fell to the earth & herde a voyce sayeng to hym. Saul, Saul. Why persecutest ỹ me? And he sayd, what arte ỹ lorde. The lorde sayd, I am Jesus whō ỹ persecutest, it shal be harde for ỹ to kycke agaynst ỹ prycke, he both trēblynge & astonied sayd, lorde what wylt ỹ haue me to do? And ỹ lorde sayde vnto him, aryse & go into ỹ cytye, and it shalbe tolde ỹ what ỹ shalt do. The men which cōpanyed w him on his way, stode amased, for they herde a voyce, but sawe no mā. Saul arose frō ỹ earth, and when he had opened his eyes he sawe no mā. Then led they hỹ by the haud, & brought hỹ into Damascō & he was thre dayes wout sight, & neyther eate nor dranke. There was a certayne disciple at Damascō named Ananias: to him spake the lorde in a vision, Ananias, And he sayd beholde, I am here lorde. And ỹ lord sayd vnto him aryse & go into ỹ strete, which is called strayte, & seke in the house of Judas, after one saule of the cytye of Tharsy, for beholde he prayeth & hath sene in a vision a man named Ananias cōmyng in vnto hym, & puttynge his hādes on him ỹ he myght receyue his syghte. Ananias answered, lord I haue herd by many of this mā, how much hurt he hath done to the sayntes at Jerusalē, & in this place he hath auctorite of the hye prestes to bynde al ỹ cal on thy name. The lorde sayd vnto him. Go thy wayes, for he is a chosen vessel vnto me to bery my name before the gētyls & kynges, & chyldre of Israel for I wyl shewe him how great thynges he must suffre for me names sake. Ananias wēt his way, & entred into the house, & put his hādes on hym, & sayd: brother Saul the lord.

that

ꝯ appered vnto the in the way as ꝯ cameſt ſente me vnto the
ꝯ myghteſt receyue thy ſyght, & be fylled wt the holy ghoſt And
immediatly there fell frō his eyes as it had bene ſcales, & he re-
ceyued his ſyght, & aroſe & was baptyſed, & receyued meat and
was cōforted. Then was Saul certayn dayes wt the diſciples
which were at Damaſcō, & ſtrayt way he preached Chriſt in ꝯ
ſynagoges, how ꝯ he was the ſōne of god. Al ꝯ herde him were
amaſed & ſaid, is not this he ꝯ ſpoyled thē which called on this
name in Ieruſalē? & came hyther for the entēt ꝯ he ſhuld bring
thē bound vnto the hye preſtes? Saul encreaſed in ſtrēgth, & cō
foūded the Iewes which dwelled at Damaſcon affyrmynge
that this was very Chriſt.

¶ The goſpel on the Cōuerſiō of ſ. Paul. ꝯ. xix. cha. of Mat. D
PEter ſayd vnto Ieſus. Beholde we haue forſaken all & ha
ue folowed the what ſhal we haue therfore, Ieſus ſayd vn
to thē, verely I ſaye vnto yon, ꝯ ye which haue folowed me in
the ſeconde generacyon (when the ſonne of man ſhall ſit in the
ſeate of his maieſty) ſhal ſyt alſo vpon. xii. ſeate, & iudge the. xii.
trybes of Iſrael, & whoſoeuer forſaketh houſe or bzethzen or
ſyſters, or father or mother, or chyldzē or lyuelode, for my na-
mes ſake, the ſame ſhal receyue an hundzeth folde, & ſhall inhe
ryte euerlaſtynge lyfe.

¶ The Pyſtle on Candelmas daye. Malachie. iij.

BEholde I ſende my meſſenger which ſhal prepare ꝯ way
before me, & ſodaynly ſhall the lorde whō ye ſeke come vn
to his temple, & the meſſenger of the couenaunt whō ye delyte
Beholde he commeth ſayeth the lorde. Sabothe. Who ſhal ē-
dure in the daye of his cōmynge, or who ſhal ſtande to beholde
him? for he is as tryenge fyre, & the herbe ꝯ fullers ſope wal, &
he ſhal ſyt tryenge & purgyng ſyluer, & ſhall purifye the ſōnes
of Leuy, & ſhall fyne thē as golde & ſyluer & they ſhall bzynge
offerynge vnto ꝯ lorde of ryghteouſnes, & the ſacrifyce of Iu-
da & of Ieruſalē ſhalbe delycyous vnto the lorde as in the old
tymes, & in ꝯ yeres that were at the begynnynge.

The gospel on Candelmas day. The second. Cha. of Luke. ¶

¶ When the tyme of Purysicacion (after ꝑ lawe of Moises) was come, they brought Jesus to Jerusalem, to present him to the lorde, as it is written in ꝑ lawe of ꝑ lorde. euery male chylde ꝑ fyrst openeth the matryx, shalbe called holy to ꝑ lorde. & to offre as it is sayde in the lawe of ꝑ lorde, a payre of turtle doues, or .ij. yonge Pygyons, and beholde there was a man in Jerusalē, whose name was Symeon and the same man was iuste and feared god and longed for the consolacion of Israell, and the holy ghost was in hym, and an answere was gyuen hym of the holy ghoste, that he shuld not se death, before he had sene the Lorde Christe. And he came by inspiracion into ꝑ temple. And when ꝑ father & the mother brought in ꝑ childe Jesus to do for him after the custome of the lawe. Then toke he him vp in his armes & sayd lorde lettest ꝑ thy seruaunte departe in peace accordynge to thy promyse, for myne eyes haue sene ꝑ saluiour sent fro ꝑ, which ꝑ hast prepared before ꝑ face of al ꝑ people. A light to lyghte ꝑ gētils & the glory of thy people Israel. ¶ The Pystle on S. Mathias the Apostle day. the .j. chapyter of the Actes of the Apostle. ¶

PEter stode vp in the myddes of ꝑ disciples & sayd) ꝑ nōbre) of the names were about an hondreth and twenty) ye men and brethre, this scripture must nedes be fulfilled, which ꝑ holy ghost thorowe the mouth of Dauid spake before of Judas which was gyde to them ꝑ toke Jesus, for he was nōbred with vs & obtayned felowshyp in this ministracion, & he hath now possessed a plat of grounde w the rewarde of iniquite, and when he was hanged, brast a sonder in the middes, & all his bowels gusshed out, & as it is knowen vnto all the inhabyters of Jerusalē. In so muche ꝑ that felde is called in theyr mother tōge. Acheldema, that is to say ꝑ bloudy felde. It is writē in ꝑ boke of Psalmes his habytacyon be voyde, & no man be dwellynge therin, & his bysshoprike let another take. Wherfore of the men which haue com panyed w vs (all ꝑ tyme ꝑ the lorde Jesus went in

in and out amonge vs, begynnynge at the baptysme of Johñ vnto the same daye ꝑ he was taken vp frō vs) must one be ordeined to be a witnes wt vs of his resurrection. And they apoynted. Joseph called Barsabas (whose surname was Justus) & Mathias, & they prayed sayenge. Thou Lorde which knowest the herres of all men, shewe whether thou hast chosen of these two, ꝑ the one maye take the roume of this ministracyon, & Apostleshyp frō ꝑ which Judas by trāsgression fell, ꝑ he myght go to his owne place, & they gaue forth theyr lottes and ꝑ lot fell on Mathias, and he was counted with ꝑ eleuen Apostles.

¶ The Gospell on S. Mathias the Apostles day. The. xj.

Chapiter of Mathew. D

THen Jesꝰ answered & sayed I prayse ꝑ. O father lorde of heuē & erth because ꝑ hast hyd these thynges frō ꝑ wyse & prudēte, & haste opened thē vnto babes, euen so father for so it pleased ꝑ all thinges are gyuē vnto me of my father/ & no man knoweth ꝑ sōne but ꝑ father, nether knoweth any mā ꝑ father saue ꝑ sōne & he to whō ꝑ sōne wyl open him. Come vnto me al ye ꝑ labour & are ladē, & I wyl ease you take my yoke on you & lerne of me, for I am meke & lowely in hert, & ye shal fynde rest vnto your soules/ for my yoke is easye/ & my burthen is lyght.

¶ The Pystle on ꝑ Annunciacyon of our Lady. Esaye. vij.

OUr lorde spake to Achas sayeng. Axe ꝑ a signe of ꝑ Lorde thy god, from a lowe byneth, or from an hye a boue. But Achas answered. I wyl not axe, nether wyl tempte ꝑ lord. Wherfore ꝑ lorde sayth herke ye of ꝑ house of David. It is so smal a thing for you to be greuous to men/ but ꝑ ye shuld also be paynfull vnto god neuerthelater yet ꝑ lord, he wil gyue you a signe. Behold a virgin shalbe wt childe, & shal bere a sonne, & shal cal his name Emanuel. He shal eat butter & hony ꝑ he may haue vnderstandynge to refuse the euyll & to chose the good.

¶ The Gospel on ꝑ Annūciacion of our lady. The. j. chap. of

Luke. C.

AND in the. vj. moneth the angell Gabriell was sent frō

vnto a cytie of Galyle named nazareth to a vyrgin sponsed to a man whose name was Joseph of the house of Dauyd, & the vyrgyns name was Mary, and the angell went in vnto her & sayde: Hayle full of grace, the lorde is w̄ the, blessyd art thou amonge women. When she sawe hym she was abasshed at hys sayeng, & cast in her mynde what maner of salutacō ꝑ shuld be And ꝑ Angel sayd vnto her, feare not Mary, for ꝑ hast founde grace with god, lo ꝑ shalt cōceyue in thy wombe, & shalt beare a sonne & shalt call his name Jesus. He shall be great, & shalbe called the sonne of the hyest, & the lorde shal gyue vnto him the seate of his father Dauyd, & he shall raygne ouer the house of Jacob for euer, and of his kyngdome shal be none ende, Then sayde Mary to the Angel/how shal this be, seynge ꝑ I knowe not a man/and the angell answered and sayd vnto her/the holy ghost shal come vpon the & the power of the hyest shall ouershadow the. Therfore also that holy thing which shalbe borne & shal be called the sonne of god & marke thy cosyn Elyzabeth/she hath also conceyued a sonne in her old age/& this is the.vi. moneth to her whiche was called barayne for with God shall nothynge be vnpossyble. Mary sayd. Beholde the hande mayden of the lorde/be it vnto me euen as thou hast sayde.

¶ The pystle on S. Georges daye. The fyrst Chappter of James. A

My brethren counte it exceadynge ioy/when ye fall into dyuers temptacions for as much as ye know that the tryeng of your fayth bryngeth pacience haue her perfecte worke, that ye may be perfecte and sound, that nothynge be lackynge vnto you/yf any ꝑ is amōg you lacke wysdome/let him aske of god (which gyueth to all men indyfferētly/& casteth no man in the teeth) & it shal be gyuen him/but let him aske in fayth & wauer not for he ꝑ doubteth is lyke the wawes of the see/toste of the wynde/and caryed with violence. Neyther let that man thynke that he shall receyue any thynge of God. A wauerynge myn-

ded

ded man is vnſtable in al his wayes/ let the brother of lowe de gre reioyce in that he is exalted and the rych in that he is made lowe, for euen as the floure of the graſſe, shal he vanyſh away The Sonne ryſeth with heate and the graſſe haboundaunce. Happy is the man that endureth in temptacion for when he is tryed, he ſhall receyue the Crowne of lyfe, whiche the Lorde hath promyſed to them that loue hym.

¶ The goſpel on S. Georges day. ỹ xv. cha. of Johñ. A.

IEſus ſayde vnto diſcyples I am the true vyne & my father is an houſbãde man, euery braũche ỹ beareth fruite in me, he wyl take away euery braunche ỹ beareth fruyte wyll pourge ỹ it maye brynge more fruyte. Now are ye cleane by ỹ meanes of the wordes which I haue ſpoken vnto you byde in me, & let me byde in you, as ỹ braũche can not beare fruyte of it ſelfe, except it byde in ỹ vyne/ No more can ye except ye abyde in me, I am the vyne, & ye are the braunches, he ỹ abideth in me, & I in him the ſame bryngeth forth much fruyte/ for without me, ca ye do nothing, yf a mã bide not in me, he is caſt forth as a braunche, & is whythered & men gather it, & caſt it in to ỹ fyre, & it burneth. yf ye abyde in me, & my wordes alſo byde in you, aſke what ye wyll, and it ſhalbe gyueth to you.

¶ The Pyſtle on ſ. Marke the Euãgelyſtes daye. The. iiij. chapyter to the Epheſyans. B

BRethren vnto euery one of vs is gyuen grace according to the meaſure of the gyft of Chriſt. Wherfore he ſayth he is gone vp an hye, & hath led captyuite captiue, & hath gyuẽ gyftes vnto mẽ. That he aſcẽded/ what meaneth it/ but ỹ he alſo deſcẽdeth fyrſt into ỹ loweſt partyes of the earth. Ye ỹ deſcẽded/ is euen ỹ ſame alſo that aſcended vp eue aboue al thynges to fulfyl al thynges. & the very ſame made ſome Apoſtles ſome prophetes, ſome Euangelyſt, ſome Shepherdes, ſome teache-

that ꝑ sayntes myght haue all thynges necessary to worde & mynistre wha[l], to[the] edefyeng of ꝑ body of Chryst, tyll we euer ychone (in ꝑ vnite of fayth & knowlege of ꝑ sone of god) grow vp vnto a perfite mā, after ꝑ mesure of age of ꝑ fulnes of chryst

¶ The Gospell of S. Marke the Euangelyste daye. The. xv. Chappter of Johñ. A

I Am the true vyne, &c. as it is wrytten worde by worde in the Gospell of sayntꝭ George daye.

¶ The Pystle on Phylyp & James daye. Sapiencie. b.

Then shall ſthe ryghteous stande with greate constaunce a gayuſt them ꝑ vexed them & toke away ꝑ they had laboured for. When the wycked shall se that, they shal be troubled wt horryble fere, & shall wonder at the sodayne & vnloked for vyctory, & shall say in them selues, repentyng & sorowynge for anguyſshe of herte. These be they whiche we somtyme mocked & iested on. We were out of our wytres & thought theyr lyuynge madnes & theyr ende to be wout honur, but beholde how they are counted amonge the chyldren of God / and haue theyr enheritaunce amonge the Sayntes.

¶ The gospell on S. Philyp and James daye. The. xiiij. Chappter of Johñ. A

Iesꝰ sayd to his disciples let not your hertes be troubled, beleue i god, & beleue ye i me. In my fathers house ar many mansyons / yf it were not so I wolde haue tolde you. I go to prepare a place for you, & yf I go to prepare a place for you I wyll come agayne, & receyue you eue vnto my selfe, ꝑ where I am, there may ye be also, and whether I go ye knowe, & the way ye knowe. Thomas sayd vnto him. Lorde we knowe not whether thou goest. Also howe is it possible for vs to knowe ꝑ waye Iesus sayd vnto him. I am ꝑ waye, the verytie, & the lyfe No man cometh vnto the father / but by me, yf ye had knowen me, ye had knowen my father also. And nowe ye knowe him & ye haue sene hym. Philip sayd vnto him. Lorde shewe vs the father & it sufficyeth vs. Iesꝰ sayd vnto him / haue I ben so long

tyme

tyme wt you/ & yet hast ꝯ not knowen me. Philip he ꝯ hath sene me hath sene ꝯ father, & how sayest ꝯ then, shew vs ꝯ father. Beleuest ꝯ not ꝯ I am in ꝯ father, & the father in me. The wordes ꝯ I speake vnto you, I speke not of my selfe but ꝯ father dwellynge in me, is he ꝯ doth ꝯ workes beleue me ꝯ I am ꝯ father, & the father in me, at ꝯ least beleue me for ꝯ very workes sake. Verely verely I saye vnto you whosoeuer beleueth on me, the workes ꝯ I do, ꝯ same shal he do, & greater workes then these shal he do because I go vnto my father, & whatsoeuer ye aske in my name, that wyll I do.

¶ The Pystle on the Inuencyon of the Crosse. The.v. Chapyter to the Galathyans. B

BRethren I haue trust towarde you in god: ꝯ ye wyll be none otherwyse mynded. He ꝯ troubleth you shall beare his iudgement, whosoeuer he be, brethren ꝯ I yet preache circūcision, why do I then yet suffre persecucion, for then had ꝯ offence which ꝯ crosse gyueth ceased. I wolde to god they were sondred from you/ which trouble you, as many as desyre with outwarde apearaunce to please carnally, they cōstrayne you to be circumcysed, onely because they wolde not suffre persecucion wt the crosse of Christ/ for they thē selues which are circumcised kepe not the lawe, but desyre to haue you circumcised that they myght reioyce in your flesshe. God forbyd that I shulde reioce, but in the crosse of our lorde Jesus Christ wherby the worlde is crucyfyed as touchynge me & I as cōcernynge the worlde.

¶ The gospel on ꝯ inuencyon of ꝯ crosse/ ꝯ.iij.cha. of Johñ. A

THere was a man of ꝯ Pharyses named Nicodemus a ruler amonge the Jewes. he came to Jesus by nyght and sayde vnto hym. Mayster we knowe that thou art a teacher, which is come frō god, for no man coulde do suche miracles as thou doest, excepte god were with hym. Jesus answered and sayd vnto hym. Verely verely I say vnto the, except a man be borne a newe he can not se the kyngdome of God. Nicodemus sayd vnto hym, howe can a man be borne when he is olde, can

he entre into his mothers body & be borne agayne. Jesꝰ answered Uerely verely I say vnto ꝑ, except ꝑ a mā be borne of water and of ꝑ spirite he can not entre into ꝑ kyngdom of god. That which is borne of ꝑ flesshe, is flesshe, and ꝑ which is borne of ꝑ spyrite, is spirite. Mervayle not ꝑ I sayd to ꝑ, ye must be borne a newe. The wynde blowyth where he lysteth, and ꝑ heareſt his sounde, but ꝑ canſt not tel whense he cōmeth & whether he goeth So is euery man ꝑ is borne of the spirite. Nicodemꝰ answered and sayd vnto him. How can these thinges be. Jesꝰ answered and sayde vnto him. Arte the a mayster in Israel, and knowest not these thynges. Uerely verely I saye vnto the we speake ꝑ we knowe, and testyfie that we haue sene, and receyue not our wytnes, yf I haue tolde you earthlye thynges, and ye haue not beleued howe shuld ye beleue yf I shal tel you of heuenly thynges. And no mā hath ascēded vp to heuē, but he ꝑ came downe from heuen, that is to saye the sonne of man, which is in heuē. And as Moses lyfted vp ꝑ Serpēt in wyldernes euen so must the sonne of man be lyfted vp, that no man whiche beleueth in hym perysh, but haue eternall lyfe.

¶ The Pystle on the Natiuite of S. Johñ Baptyst. Esaie.

THus sayeth ꝑ Lorde. Herkē ye Iles vnto me, & gyue hede ye people ꝑ are a farre the lorde called me out of the wōbe & made mencyon of my name, when I was in my mothers bowels, & he made my mouth lyke a sherp swerd. In the shadowe he led me wt his hande, & he made me as an arrowe, and hyd in his quyuer, & he sayde vnto me ꝑ art my seruaunt, O Israel, in whō I wyl be glorysyed: & I sayd. I laboure in vayne & spende my strenght for nought & vnprofytably, howbeit my cause I cōmyt to the lorde, & my trauayle vnto my god, & now sayth the lord ꝑ formed me in the wōbe to be seruaūt, & to turne Jacob vnto hym, beholde I haue made the a lyght, ꝑ thou shuldeſt be saluacyon vnto the ende of the worlde kynges shalle se, & rulers shall stande vp & shall worshyp because of the lorde which is faythful and the holy of Israel hath chosen the.

The

¶ The Gospel on the Natyuite of Saynt Johñ the Baptyst.
The fyrst chappyter of Luke. ℣

Elizabethes tyme was that she shuld be delyuered and she brought forth a sonne and her neyghbours, & her cosyns, herde tell how the lorde had shewed great mercy vpō her they reioysed w̄ her And it fortuned the eyght daye they came to circumcyse the chylde and called his name zachary after the name of his father, & his mother answered & said not so, but he shall be called Johan. And they sayd vnto her. There is none of thy kynd that is named with thys name, and they made sygnes to his father how he wolde haue hym called, and he asked for wrytyng tables & wrote sayenge, his name is Johñ. And they mruayled all & his mouth was opened immediatly, and his tonge and he spake laudynge god, and feare came on them all & dwelt nye, & al these thynges were noysed abrode throughoute all the hyllý countre of Jewry & all they that herde thē layd thē vp in theyr hertes, sayeng. What maner of chyld shal this be And the hande of god was with him, & his father zacharias was fylled w̄ the ghost & prophesyed sayeng. Blessed be the Lord of Israel for he hath visited & redemed his people

¶ The Pystle on S. Peter and Paules daye. The. xij. Chappyter of the Actes of the Apostles. A

In that tyme Herode the kynge layd handes on certayn of the cōgregacyon to vexe thē, he kylled James the brother of Johan, with a swerde, and because he sawe it pleased the Jewes he proceded further & toke Peter also. Then were the dayes of the swete bread, and when he had caught him, he put hym in prysō, and delyuered hym to. xiij. quaternyons of souldyours to be kept, entendynge after Easter to bryngе him forth to the people, Then was Peter kept in prysō, but prayer was made withoute ceasynge of the congregacyon vnto God for hym, when Herode wolde haue brought him out vnto the people, the same nyght slept Peter betwene two souldyoures bounde w̄ two chaynes, and the kepers before the dore kepte

the Pyrson, & beholde ỹ angell of ỹ lorde was there present, & ỹ lyght shyned in ỹ lodge, & smote Peter on ỹ syde, & reysed hym vp sayenge: Aryse vp quyckely, & the chaynes fel of frō his hādes, & the angell sayd vnto him: gyrde thy selfe, & bynde on thy sandalles, & so he dyd & he sayde vnto him cast on thy mantell about the, & folowe me, & hē came & folowed hym, & wyste nat ỹ it was trueth which was done by the angel, but thought he had sene a vysyon when they were paste the fyrste & the secōde watche, they came vnto the Irongate that leadeth vnto ỹ cytye which opened to them by his owne accorde. And they wēt out & passed thorow one strete & forthwith ỹ Angel departed frō him. And whē Peter came to hym selfe, he sayd now I knowe of a suertye ỹ the lord hath sent his Angel & hath delyuered me frō ỹ hād of Herode & frō al ỹ wayting for of ỹ people of the Jues ¶ The gospel on s. Peter & Paules daye. ỹ. xvj. cha. of Mat. ¶

When Jesv came into ỹ coostes of ỹ cyte which is called Cesarea Philyppy, he asked his disciples sayenge, whō do men say ỹ I ỹ son of man am? They sayd some say that ỹ arte Johñ baptyst some Helias, some Jeremias, or one of ỹ prophetes. He sayd vnto them, but whō say ye ỹ I am. Simon Peter answered & sayd. Thou art Christ ỹ sonne of the lyuynge god. And Jesus answered & sayd vnto hym. Happy art ỹ Simon ỹ son of Jonas, for flesh & blond hath not opened vnto the ỹ, but my father which is in heuē. And I say vnto ỹ that ỹ art Peter & vpō this rocke I wyl build my cōgregatiō, & the gates of hel shal not preuayle agaynst it, & I wyl gyue vnto the, ỹ keyes of ỹ kyngdome of heuē, & whatsoeuer ỹ byndest vpō earth, shalbe bound in heuē, & whatsoeuer ỹ losest on erth, shalbe losed in heuē. ¶ The Pystle on the cōmemoracion of s. Paul, the. v. chapiter to the Galathyans B

I Certefye you brethren, ỹ the Gospel which was preched of me, was not after ỹ maner of men, neyther receyued I it of man, neyther was I taught it, but receyued it by ỹ reuelatiō of Jesus Christ. Ye haue herde of my conuersacion in tymes

past

past in the Jewes wayes, how ꝑ beyond mesure. I persecuted ꝑ cõgregacion of god, & spoyled it, & preuayled in ꝑ Jewes law aboue many of my cõpanyõs, which were of myne owne nacyõ, & was as muche more feruent mayntener of the traditions of the elders, but whẽ it pleased god which seperated me frõ my mothers wõbe, & called me by his grace, for to declare his son by me ꝑ I shuld preache him amonge the hethẽ, immediatly I cõmened not of ꝑ matter w flesshe, & bloude, neyther returned to Jerusalem to thẽ which were Apostles before me, but went my wayes into Arabia, & came agayne vnto Damascõ. Then after .iij. yere I returned to Jerusalem to se Peter, & abode w̃ him .xv. dayes none other of ꝑ Apostles sawe I, saue James ꝑ lordes brother, the thynges which I wryte beholde, god knoweth I lye not. After ꝑ I went into the costes of Syria & Cilicia, & was vnknowen as touchynge my person vnto ꝑ cõgregacyons of Jewry which were in Chryst but they herdeonely that he which persecuted vs sometyme past, now precheth ꝑ fayth which before he destroyed, & they glorifyed god on my behalfe

¶ The gospell on the Commemoracion on sayut Paule. The xix. Chapyter of Mathewe. D

PEter sayd vnto Jesu, behold we haue forsaken. &c. ye shall fynde this gospell on the conuersion of S. Paule. Folio. i.

¶ The Pistle on the vysitacion of our Lady. Cantic. ii.

I Am the floure of ꝑ felde, & Lylyes of ꝑ valeys, & the Lylye amonge thornes, so is my loue amonge ꝑ doughters As the Apple tree amonge the trees of the wode, so is my beloued amonge ꝑ sonnes, in his shadow was my desyre to sytte for his fruyte was swete to my mouth. He broughte me vnto his wyne seller, & his behauer to me ward was louely, behold my beloued sayd to me: vp & haste my loue, my doue my beutifull & come for nowe is wynter gone, & rayne departed & past the floures appere in oure countre & the tyme is come to cut ꝑ vynes. The voyce of ꝑ Turtyl doue is herd in our lãd ꝑ fygge tre hath brought forth her fygges, & the vyne blossomes

& fauour vp haste my loue, my doue in the holes of the rocke, & secrete places of the walles, shew me thy face and let me heare thy voyce for thy voyce is swete, and thy fashyon beautyfull.

¶ The gospell on ỹ visitacyon of our lady. ỹ. j. cha. of Luke. In

MAry arose in those dayes and wente into the mountaynes with haste into a Cytye of Jewry, & entred into the house of zachary, & saluted Elyzabeth, and it foztuned as Elyzabeth herde the salutacyon of Mary, the babe spzonge in her belly, & Elyzabeth was fylled w̄ the holy ghoste, and cryed w̄ a loude voyce, & sayd: Blessed art ỹ amōge womē & blessed is ỹ fruyt of thy wōbe, & whense happeneth this to me, ỹ the mother of my lozde shuld come to me. Lo assone as ỹ voyce of this salutacyō soūded in myne eares, ỹ babe lept in my belly for ioye, & blessed art ỹ that beleuest for those thinges shalbe perfourmed which were tolde ỹ frō the Lozde. And Mary sayde. Mysoule magnyfyeth the Lord, & my spyryte reyoyseth in God my saupour.

¶ The Pystle on relyke Sondaye. Eccle. xliij.

THese are the men of mercy, whose ryghteousnes are not forgotten. Goodnesse abyde with the sede of them: theyr kynsfolke, are an holy inherytaunce, & theyr sede hath stande in witnesses, and the sonnes of them abyde vnto ỹ worldes ende for them, the generacyon of them, and the glory of them shall not be lefte, theyr bodyes are buryed in peace and theyr names shall lyue in the worldes, all people shall tell the wysedome of them, & all the cōgregacyon of sayntes shall shew ỹ laud of them.

¶ The gospell on Relyke sondaye, The. v. cha. of Mathew. J

WHen Jesus sawe ỹ people he went vp into a mountayne: when he was set his dysciples came vnto him, & he openeth his mouth & taught thē sayeng. Blessed are ỹ poore in spyrite. for theyrs is ỹ kyngdom of heuē. Blessed ar they ỹ mourne for they shalbe cōforted. Blessed are ỹ meke, for they shall inherite the erth. Blessed are they whiche hōgre & thyrst for ryghteousnes, for they shalbe fylled. Blessed are ỹ mercyful, for they shall obtayne mercy. Blessed are ỹ pure in hert, for they shall

god.

god. Blessed are ꝑ maynteners of peace, for they shalbe chyldꝛē of god. Blessed are they which suffre ꝑsecucis for rig. nousues sake, for theyrs is the kyngdome of heuen. Blessed a.. ye whē men shall reuple you, and persecute you, and shal falsly say all maner of euyll sayenges agaynste you for my sake. Be. ioyce and be glad for great is your rewarde in heuen.

¶ The Pystle on Saynt Margaretes daye.

O Lorde my god thou haste exalted my habytacyon vpō ꝑ erth, & I haue prayed for death to come. I haue called ꝑ lorde, ꝑ father of my lorde ꝑ he forsake me not in the day of my tribulacyon. And in ꝑ tyme of proude men wout helpe, I shall laude thy name diligētly, & shal prayse it in cōfessiō, & my prayer is here ꝑ hast delyuered me frō perdicio & frō a wicked tyme therfore lorde my god, I shal cōfesse & giue laude vnto thy name

¶ The gospell on S. Margaretes day, ꝑ. xiij. cha. of Mat. G Esus sayde vnto his disciples. The kyngdom of heuē is lyke vnto treasure hyd in ꝑ felde, ꝑ which a man founde & hyd it, & for ioy therof, goeth & selleth all ꝑ he hath, & byeth ꝑ felde. Agayne ꝑ kyngdom of heuē is lyke vnto a marchaūt seekyge after good peeries which whē he hath foūd one precious perle, wēt & solde all ꝑ he had & bought it. Agayne ꝑ kyngdom of heuē is lyke vnto a net cast into ꝑ see, ꝑ gathereth of all kyndes of fisshes which whē it is ful, mē draw to lāde & sit & gathereth ꝑ good into theyr vessels & cast ꝑ bad away, So shal it be at ꝑ ende of ꝑ worlde. The Angels shal come & seuer ꝑ bad frō ꝑ good, & shal cast thē into a furneys of fyre, there shalbe waylyng & gnasshyng of teth. Jesꝰ sayd vnto thē, haue ye vnderstāded these thynges they sayd ye lyr. Then sayd he vnto them, therfore euery scrybe which is taught vnto the kyngdome, is lyke an housholder, which bryngeth forth out of his treasure thynges bo the newe and olde.

¶ The Pystle on Mary magdaleyn daye. Prouerbi. xxxi.

A Woma of power & verye yf a mā coulde fynde ꝑ value of her were farre aboue perles. The herte of her

a confidence in her that he nedeth not spoyles. She rendereth him
[illegible]d & not euyll all ꝑ dayes of her lyfe. She sought wolle and
flaxe & did as her hādes serued her. She is lyke a marchātes
shyp ꝑ bryngeth her vytayles from far. She ryseth yet day/ &
gyueth meate to her housholde & fode to her maydens. She cō
sydered a grounde & bought it, & of the fruyt of her hādes plā-
ted a vyne. She gyrde her loynes wᵗ strength/ & courayed her
armes. She perceyued ꝑ her huswyfry was profitable/ & ther
fore dyd not put out her cādell by nyght. She set her fyngers
to the spyndell, & her handes caught holde on ꝑ dystaffe. She
openeth her hande to the poore/ stretched out her handes to ꝑ
nedy. She feared not least ꝑ cold of snow shuld hurt her hous
for all her housholde were double clothed. She made her gay
ornamentes of bysse/ & purple was her apparel. Her husbande
was had in honour in the gates, as he sate wᵗ the elders of the
lande. She made lynnen & solde it, & delyuered to ꝑ marchāt.
Strength & glory were her rayment, & she laughed in the latter
dayes. She opened her mouth wᵗ wysdom & the lawe of right
wysnes was on her tōg. She had an eye to her housholde & eat
not bread ydely. Her chyldrē arose & blessed her, & her husbād
cō. [illegible]ded her. Many doughters haue done excellētly but thou
hast passed thē all. Fauour is a deceauable thynge, & beaute is
va[illegible]te, but a womā ꝑ feareth god/ she shalbe praised. Gyue her
of ꝑ fruyt of her hades/ & let her workes prayse her in ꝑ gates.

¶ The gospell on Mary magdaleyns day. ꝑ. vi. cha. of Lu. ¶

One of the Pharyses desyred Jesus that he wolde eate
wᵗ him/ & he came in to ꝑ Pharyses house, and sat downe
to meat. And beholde a woman in ꝑ cyte/ which was a synner
as sone as she knewe ꝑ Jesus sat at meat in ꝑ Pharyses hous
she brought an Alabaster boxe of oyntmente/ & she stode at his
fete behynde hym wepyng/ & began to washe his fete wᵗ teares
and dyd wype them wᵗ the heares of her hed/ & kyssed his fete
& oynted them with oyntment. When the Pharyse which had
[illegible]s house sawe that he spake wᵗin hym selfe sayeng

ꝑ



Jesus Christ but w our eyes we sawe his maiestye.
verely, whē he receyued of god ꝑ father honour & gl
there came such a voyce to hym frō ꝑ excellēt glory. Th
dere beloued sonne, in whō I haue delyte, heare hym this
we herde whan it came frō heuē, beynge w him in ꝑ holy m
we haue also a right sure word of pphesy wheruntoif we t
hyde, as vnto a light ꝑ shyneth in a darke place, ye do well t
tyll the daye daune & the daye starre aryse in your hertes.

¶ The Gospel on the transfyguracyon of our lorde. The xvi
Chapyter of Mathewe. A

IEsꝰ toke Peter & James, & Johñ his brother & brou
thē vp into an hye mountayne out of ꝑ way & was tran
gured before thē & his face dyd shyne as ꝑ sonne, & hys clo
were as whyte as ꝑ lyghte. And behold there appered vnto the
moses & Helias, talking w hi. Then answered Peter & sayd to
Jesꝰ. Maister here is good beyng for vs, yf ꝑ wylt, let vs mak
here. iij. tabernacles, one for the, & one for Moses, & one fo
lias Whyle he yet spake, behold a bryght cloude shadow
& beholde there came a voyce out of the cloude & sayd. T
my dere sōne, in whō I delyte, here him And whā the di
herde ꝑ they fell flat on theyr faces, & were sore affrayd J
sus came & touched thē & sayd aryse & be not affrayde T
sed they vp theyre eyes & sawe no man but Jesꝰ onely.
they came downe from the Mountayne. Jesus charg
sayēg, se that ye shewe the Vysyon to no man tyll the
man be rysen agayne from deathe.

¶ The Pystle in the feast of name of Jesꝰ. The. iiij. ch
the Actes of the Apostles. A.

PEter ful of ꝑ holy ghost saide, ye rulers of ꝑ people &
of Israel, if we this day be examyned of ꝑ good dede
to the sycke man, by what meanes he is made hole be it kn
vnto you all, and to al the people of Israel that in the na
Jesus Christe of Nazareth, whome ye crucyfyed, w
God rayled from deth agaīne, this man standeth b

...e, this is ỹ stone cast ...ght of you buylders, whiche
...ome ...e place of ỹ corner, neyther is there saluacyō in
...her, nor yet also is there any other name gyuen to men,
...ein we muste be saued.

The Gospell in the feaste of the name of Jesus. The fyrste Chappter of Mathew.C

THe Angel of god appered to Joseph in slepe sayeng. Joseph ỹ sonne of Dauid, feare not to take vnto ỹ Mary thy wyfe, for ỹ which is cōceyued in her, is of ỹ holy ghost. She shall bringe forth a sonne, & thou shalt call his name Jesy, for he shall saue his people frō theyr synnes. All this was done to fyll ỹ which was spokē of our lorde by ỹ prophete sayeng. Behold a mayde shalbe w childe, & shal bringe forth a son, & they shal cal his name Emanuel, which is by interpretacīō god w vs.

C The Pystle on S. Laurence daye, the.ij. Pystle to the Corynthyans. The ix. Chapter.B

RYchtly, he which soweth lytel, shal repe lytell, & he ỹ soweth plēteously shal repe plēteously, & let euery man do as he hath purposed in his hert, not grudgelynge or constrayned, for God loued a cherefull gyuer. God is able to make you ryche in all grace ỹ ye in al thinges hauyng sufficiēcy in the vttermost may be ryche vnto al maner good workes, as it is written. He hathe sparsed abrode, and hath gyuen to the poore, his ryghteousnes remaynyth for euer. He that findeth ỹ sede shal mynister breade for fode, & shal multyplye youre seede, & encrease the fruytes of your ryghteousnes.

The Gospel on S. Laurence day. The.xij. Cha. of Johñ. Jesus sayd vnto his disciples. Verely verely I say vnto you, except ỹ wheat corne fal into ỹ grōnd & dye, it bydeth alone, but yf it dye it bringeth forth muche fruyte. He ỹ loueth his life shal destroy it, & he ỹ hateth his lyfe i this worid, shal kepe it vnto ỹ life eternal yf any mā minister vnto me, let him folow me. & where I am, there shal also my minister be, & yf any man serue me, him wyl my father honour, which is in heuē

C The

¶ The Pystle in the Au...

IN all thole thynges I lo... yt rest, & in so. herytaũce wolde haue dwelt. Then ỳ creator cõmaũded & sayd vnto me, & he ỳ created me dyd set my tacle at reste, & sayd vnto me. Dwel in Jacob, & haue thi herytaunce in Israell, & cote thy selfe amonge myne electe the begynnynge, & before the worlde was I created. & I worlde to come wyl I not cease, & before him haue I mini in ỳ holy habytacyõ & so in Syon was I setled, & in ỳ holy tye lykewyse I rested and in Jerusalem was my power. A I roted my selfe in an honourable people, whiche ace ỳ lo.. parte, & he theyr inheritaũce, & amonge the multitude of sa.. tes I helde my laste. As a Cedar tree was I lyft vp in Lyba non & as Cypres tree in moũt Hermõ. As a Palme tree was I exalted in Caoes, & as Rose plantes in Jerico. As a beautyfu Olyue tree in ỳ feldes & as a plantayne tree was I exalted vo ỳ waters. In ỳ streetes I gaue an odour as Synamõ & ỳ smelleth wel & gaue an odour of swetnes as perfect & ¶ The gospell on ỳ assumpcion of our Lady. ỳ. x. cha. o.. ¶ Jesus entred into a certayne Castle. And a certayne ... named Martha, receyued hy into her house. And th... * man had a syster called Mary, whiche sat at Jesus herde Jesus preachynge. Martha was cõbred about m uyng, & stode & sayd. Master dost ỳ not care, ỳ my syste lefte me to ministre alone, byd her therfore ỳ she helpe m Jesus answered & said vnto her. Martha Martha. Tho art troubled about many thiges, but ely one is nedfu hath chosen ỳ best parte which shall nat be take away fr ¶ The pystle on Saynt Bartylmewes daye. the seconde to the Ephesians. D

YE were ye are no more straungers. &c. Ye shal fynde the... s... on S. James day the Apostle. Folio. liii.

¶ The Gospell on Saynt Bartylmewes daye. The.

py... ...he. ¶

...ple of Jesu which of
...be take... ...greatest, he sayd vnto them
...the Gentyls raygne ouer them, and they ꝑ beare
...er them, are called gracyous Lordes, but ye shal nat be
...he that is greatest amonge you shall be as the yongest,
...at is chyefe shall be as the mynistre, for whether is grea
...that sytteth eate meate, or he that serueth: is not he that
...at meate? And I am amonge you as he that mynys
...ye are they whiche haue bydden with me in my tempta
...ns. I appoynte vnto you a kyngdome as my father hath
...ynted to me that ye may eate and drynke at my table in my
...ydom, & syt on seates, & iudge the twelue trybes of Israell.

The Pystle on the decollacion of Sayn̄t Johñ. Proverb. x.

The lohynge of iuste men is gladnes, & the hope of wyc
...ked men shall perysshe. The ...eruyth of a symple man is
the wayes of the lorde, & feare to them ꝑ worke euyll. The iust
...dwell vpon the earth. The mouth of a iust man bryn
...th wysdome, & the tonge of euyll mē shal perysshe. The
...of a iust man conſ...sereth pleasaūt thinges, & the mouth
...ed m...n, froward thynges. The symplycyte of iust men
...yrecte them and the supplantacyon of euyll men shal de
...tyem. The ry ghteousnes of ryghteouse men shal delyuer
...d the wycked men shalbe taken in theyr awaytes. The
...is delyuered from heuynes, & the wycked man shalbe
...ō him. A dyssembler de...yuer...h his frende wt the mouth
...iust men shall shalbe delyuere...wt scyence. A cytye shall
...rysshe in the goodes of iust men, & laude shall be in the losse
...cked men. A cytye shalbe exalted in ꝑ blyssynge of iust mē
...e Gospell on the decollacyon of sayn̄t Johñ. The .vj. cha

pyter of Marke, C

...erode the kynge hym selfe sent forth & toke Johñ, & bou
...& calle hym in prison, for Herodias sake, whiche was
...Philippes wife. For he had maried her. Johñ sayd
...he. It is not lawfull ...to haue thy brothers wy
fe,